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1838
5

Per 1419 . 4

(1053
5)









FOR THE YEAR

1828.

BY

THE REV. W. CARUS WILSON, M. A.

RECTOR OF WHITTINGTON,

Chaplain to His Royal Highness the Duke of Sussex.

VOL. V.

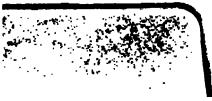
the little children to come unto me." Mark x. 14.

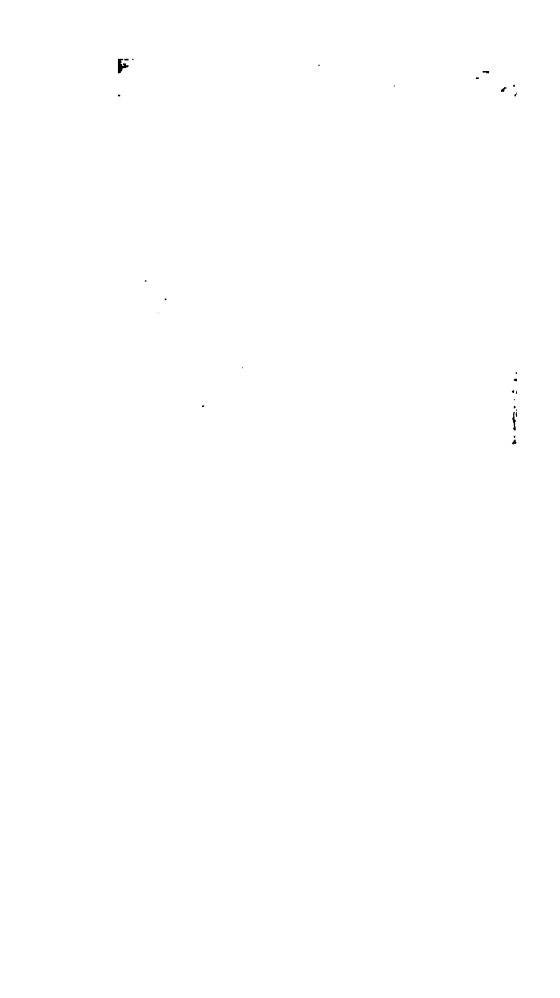


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Children's Friend ;

FOR THE YEAR

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VOL. V.



THE
CHILDREN'S FRIEND.

LIX. JANUARY, 1828. Vol. V.

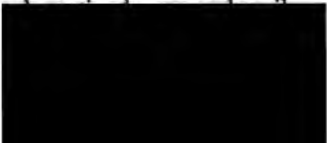
ST. BARTHOLOMEW'S DAY.

Massacre of Protestants in France.)

Following account is taken from *Anderson's*
History of the reign of Francis I.
Charles IX. and from a translation of *Mexeray*.

A spirit of barbarity indulged
those of higher rank, maddened
beasts of the people. Wherever
in bands of them were led by

OF ONE OF THEM. But the lady and the brother's covering
r, and disguising him with their
e was left as slain, till in a pro-
r he implored assistance, and
miraculous escape.—Brissonet,
e of the Bishop of Meaux, and
ow of a master of requests, a
admired for manners and capaci-
schemed an escape out of the
ressed in an old gown, with her
laughter in her hand, and fol-
y Epina, the Minister, in the



... purpose. About ten o'clock at
he sends for the Swiss captains of
five little cantons and some of the
best companies, orders them to put
themselves all in arms, and to John Cha-
Prevost des Marchands, as also to
cel, to arm the citizens, and first
bring them together within some houses,
bring them into the market places,
light torches in all their windows, to
a white scarf or linen on their left
and a cross of the same upon their
and when they were in readiness,
to begin the butchery at a signal
them, by ringing the great bell
ringing to the palace, which is not of-
ed but on some great occasion of
ing.

word was brought back, that they
had gone too far; and indeed the Duke
Guise had caused both the Admiral
and Teligny his son-in-law to be mas-
sacred in their lodgings, and the fierce
elves being unchained and let loose,
went to every house and filled all with blood
and slaughter.

"To draw the picture of this horrid
massacre in little, IT LASTED SEVEN
WHOLE DAYS; the three first, (which was
on Sunday, the feast of Bartholomew,
(Tuesday,) in its greatest fury; the
other four, till the Sunday following,
with somewhat more abatement. During
this time were murdered by divers sort
of deaths, and many by more than one,
nearly FIVE THOUSAND PERSONS: —

...ments. Seven
prisons, hoping to find shelter and
protection under the wings of justice;
but the captains appointed for this exe-
cution, caused them to be dragged out,
and brought to a place near the Valee de
Misere (or the Valley of Misery) where
they beat out their brains with a pole-axe,
and then cast them into a river. A
messenger going to the Louvre upon Tues-
day, told the King that he had despatched
four hundred and fifty the night before; a
wire drawer often boasted, shewing
him, that he had killed four hundred
his share."

...ter Roman Catholic writers, (says
St. James' Chronicle,) have
tried to diminish "

Henry Anjou, a main actor in the massacre, their king immediately after. The Popish Prince remonstrated.

REV. AND DEAR SIR,---I trust you will excuse the liberty I take, in forwarding to you the following account of the death of a little girl in the Sunday school attached to P. Chapel, of which I am Assistant Minister, and where I have had the pleasure of meeting you. Some Sundays ago upon my arrival at the chapel, I heard that during the previous week one of the children had, after a short illness, been suddenly taken away, and that the teacher of her class had read to the girls of the school, an interesting account of her death; I requested to see this account, and I made some extracts from it to insert in a monthly lecture which I had to deliver on the following Sunday to all the school connected with the Chapel. Feeling however that there was something peculiarly interesting and calculated to be more generally useful, in the account of the death of this dear child, the idea struck me that I might not do wrong in submitting it to you.

...; surely a
encouragement to teachers
Sunday schools, and to us Ministers, to work wh
we can. I am, dear Sir, with much respect,
Your very faithful servant,
S. G. G.

A SUNDAY SCHOOL TEACHER'S ADDRESS

*To the children, respecting the death of a
little girl who belonged to her class.*

MY DEAR CHILDREN,—Most of you now
present, I believe, knew Sarah White; let
me therefore hope that you will attend to
what I am going to tell you about her, and
pray to God, each of you that he will give you
his Holy Spirit, and bless to your souls, what
you are now going to hear of her; remem-
bering that you too, my dear children, must
each of you come to a *dying hour*, and how
soon, we none of us can tell.

she had been confined to her bed all the week. And last Sunday the 18th when her mother came again to the chapel to me, she said that she feared her child would not live. I went to see her. Dear little Sarah was very glad to see "her teacher;" she tried to get up to look at me, and to shake hands with me, but she was too weak to do so. I prayed for her a little time; she paid great attention and thanked me for coming.—I was not able to go to her on Monday. On Monday night she said to her mother; "I wish I could see my dear teacher once more, she would tell me all about Jesus Christ and pray with me. Dear mother, send for teacher." I was not at home, and did not know dear Sarah was so *very very* ill, till Tuesday morning. At 8 o'clock her sister came to me, to tell me she was dying, and wished to see me; I must be quick or I should not see her alive. I ran to her directly, not thinking to see her still in this world, but God who ever hears the prayer of his children, had heard her's, and had spared her to see me.

When I got into the room, she looked up, and her father said, "Sarah, here is your teacher." She put out her little weak hand, *just looked at me for a moment and said—*
"Teacher, I am a sinner, a great sinner; I *can now think of so many times I have done*

—oh yes, he
who pray to him. Lord, have
py on my soul! Save me Jesus! NOBODY
can,—oh pray for me, teacher." I knelt
n; she paid all the attention she could,
he was in much pain all over, and had a
er on her chest, and coughed very much,
spit blood; but she was so patient.—I
; "Dear Sarah, Jesus Christ knows all
uffer now, and is near you, though you
t see him." She said; "Oh yes, I
o see his face, oh! he is so kind and so
In heaven I shall see him, and I am
r, but I am, I hope, going to him."
—"There, dear Sarah, you will be
n sin and suffering;" and I read to
lescription of heaven. She said

... and of Jesus Christ."—Here she was so weak she could say little, and the pain was violent. I said—"My child, pray to God to give you patience; think of what Jesus suffered for sinners; you never can suffer as much: he had no bed, or friends near him—and they gave him—what?" She answered, Oh, vinegar and gall to drink, and *me* wine; dear, I, a sinner, have wine—now pray for patience for me—oh I wish I was *there* much, so much" (meaning heaven.)

"Well, my love, in God's own time he will take you there." Then I told her what the Saviour said; "O! my Father, if it be possible let this cup pass from me; nevertheless not as I will, but as thou wilt." "Oh," she replied: "..."

...ed to apply it to herself.
ner Jesus was a Saviour to the utter
She said, "then how shall I escape if I
lect so great salvation? Suffer little children
to come unto me, and forbid them not, for
such is the kingdom of heaven." Some
ple came to see her, and she said, "I think
am dying, dying." I spoke to them about
death, she could not for weakness; then she
said, "Oh yes that, *that*;" meaning, that
is the subject to which I would have you
attend. She spoke so affectionately to her
whole family of their souls, and when she
heard her mother crying, said; "Ah, mother,
father, teacher, do not cry for me; I shall be
with Jesus, then I shall be happy."
hought before
is, &c.

sure, and prayed again: she was
to him. I then said, "my child,
or stay longer with you?" Her
served that I had not had any th
and that it was 12 o'clock: then
said, (for now she was so weak I co
ly hear her;) "It would be wick
to want you to stay—if I live, con
She tried to raise her hand, but
When I went again at 2 o'clock, sl
ing, and in much pain. I did not
her, but she told her mother, she
more happy now, she had seen
teacher.

On Wednesday I could not get
ill past 5 o'clock. Mr. S—— had
her just before, when she said "C

When they need fear no-
soon after this she was seized with
th, then she cried "Jesus save me—Jesus,
me!" and fell back, and in a moment her
I was with her Saviour.

stood by the bed of this dear little child,
wondered at the mercy and love of God
upporting her in her last moments; all
calm and peaceful. Her parents were
h distressed, but thanked God for his
ness to her. We all knelt down by her
nd prayed for ourselves, thanking and
ng God for his mercy to dear Sarah,
y his Holy Spirit had been taught she
winner, and had come to the only Sa-
f sinful men, Jesus Christ the righte-
lay we all, like Sarah

to prefer the army ; but as he could not obtain his father's leave to enter the army, he wasted year after year in riot and excess. He did not, however, pursue this course without many stings of conscience and calls of his merciful God. To the gifts of fortune and education, that same God, whose laws he broke and whose authority he despised, had given him many talents of mind. During the dangerous and last illness of his mother, he had strong convictions. He expressed them in a poem, containing a prayer for her, forgiveness for himself, and resolutions of amendment. Alas ! his repentance was as the morning cloud ; he returned to his wine and his companions ; and the fears of hell were driven away by loose conversation and drunkenness. He continued this course of life, with occasional convictions at times ; and stifling these convictions amidst scenes of riot and excess, he drew near to his four or five and twenty.

... instantly jumped
... The attempts to save him were
... in.

few days afterward, the body was
... ashore, with a peculiarly awful cir-
... stance: one arm was withdrawn from



g his master, or suffering --
action.

UGHTER OF CHARLES THE FIRST.

little daughter of Charles I. died when
four years old. When on her death
she was desired by one of her servants
to pray. She said, she could not say her
prayer, meaning the "Our Father"
that she would try to say her short or
"lighten my darkness, O Lord God, and
do not sleep the sleep of death." As
this, she laid her little head on the pillow
and expired.

THE PARTICULARS OF THE DEATH BED OF A SUNDAY SCHOLAR IN CORNWALL:

By the Rev. John L. L. Teacher.

It was not likely that when she came
and dying bed, she would find it
her attention to them.

For children, let me assure you
attention in health made the
harder when she came to die;
if she not know *how* to think
so near to her. She was only
ks: she first had a fever, which
to a rapid decline; and though
her were persuaded that her
must be very short; yet this poor
could believe that she should soon
beared perfectly unconscious of
d her, often talking of what she
and where she should go, when
ed. Her minister and teacher
r their poor dying scholar with
and fears; they talked to and
her, but alas! they were grieved
ery sorrowful, for they feared

Jesus. You would then, my little dears, be happy in health ; you would be happy on a sick bed ; and still more happy when you came to die ; and, after death, find yourselves in heaven with Jesus—washed in his most precious blood from all your sins, and presented faultless before the Father.

“ WE SHALL SEE HIM AS HE IS.”

O how I long to be
In yonder happy place,
Where, sinless, I at length shall see
My Saviour face to face.

'Tis sweet to hear them tell
About his wondrous love ;
But 'twill be better far to dwell
With saints in heav'n above.

While here on earth we stay,
Where Jesus is not seen ;
We cannot hear, or read, or pray,
Without some cloud between.

- But when our souls have flown
To that bright world of bliss ;
Then we shall know as we are known,
And see him as he is.

THE VERNAL AND AUTUMNAL CROCUS.

By Mr. White of Selborne.

Say, what impels amid surrounding snow
Congealed, the Crocus' flamy bud to grow ?
Say, what retards among the summer's blaze
The autumnal bloom, till pale declining days ?
The God of seasons ! whose pervading pow'r
Controls the sun, or sheds the fleecy show'r.
His bids each flow'r his quick'ning word obey,
To each lingering bud enjoins delay.



THE PAPER KITE.

One time, a paper Kite
Rode to a wondrous height,
Proud of its elevation,
Expressed self-admiration.
A vast crowd of gazing people
Saw it flit above the steeple!
They wonder, if they knew
The secret of its do!

Ah, foolish kite ! thou hadst no wi
 How couldst thou fly without a str
 My heart replied : " O Lord, I s
 " How much this kite resembles m
 " Forgetful that by thee I stand,
 " Impatient of thy ruling hand,
 " How oft I've wished to break the
 " Thy wisdom to my lot assigns !
 " How oft indulged a vain desire
 " For something more, or somethi
 higher ;
 " And but for grace, and love divi
 " A fall thus dreadful had been mi
 NEW

A HYMN ON THE NEW YEAR.

Sent from India.

Rapid my days and months run on,
 How soon another year is gone !
 How swift my golden moments roll,
 How much neglected by my soul !

Let me begin with holy fear
 This new, this fleeting, flying year ;
 Too many unimproved have passed,
 This year, perhaps, may be my last.

Give me, great God ! a heart to pray,
 Let all old things be done away ;
 Give me new strength to conquer sin,
 And plant new holiness within.

I ask new wisdom for this year ;
 New fitness for my trials here ;
 Of every grace a richer store,
 My God to love and honour more.



THE
LDREN'S FRIEND.

FEBRUARY, 1828.

V. L. V.

THE BEE.

low doth the little busy bee.
Improve each shining hour;
n'd gather honey all the day
From every opening flow er."

good you can do—
about as some idle children do, hap-
pily getting into mischief; do, and im-
prove each hour of your youth; for this is the time for you
to lay up a store of knowledge, which
in your riper years will be like a treasure
used not only for your own benefit
and comfort, but also that of others.
This will prove far sweeter than
Many a pleasant day may now be
lost—many an opportunity of
instruction from the lips of one
so improved, that you may
to look back on these seasons with
satisfaction and derive profit from them.
The time will come, when the
world will perplex you—business

and find it sweeter, yes far
an honey or the honey comb.

S. R.

OF A LITTLE BOY IN INDIA.

AR —, I shall with pleasure
an account of the dear child
mentioned, and in whom I took
interest, as he was a relation

t serious impression seems to
when very little more than
of age, on his father's taking
funeral of a friend. He was
quick child, and his parents,
dotingly fond of him, had

and from these, and to her surprise he learnt them one after another without any difficulty. About this time his parents removed to another station; and it gave him great delight, as his mother promised him he should then have a master to teach him to read, for which he had become most anxious. They reached their new abode early in April when he was four years and a half old. My intercourse was then renewed with the child, and I found a great change in him. He was as sprightly as ever, but there was a progress in understanding, greater than I have ever seen in so young a child, within the space of time since he and I had been together before. A master was soon found for him, and the

knowledge by attending
church: and as his parents did
at that time know the blessings of re-
ligion, and though extremely kind-hearted
people, were completely given up to
the world, as were also at that period
those with whom they were connected,
I was the more desirous that he should
enjoy the only religious instruction
which would not have been opposed
by them. And I got his mother's con-
sent to take him to church for the first
time one Wednesday afternoon. The
burial ground lay midway between
parents' house and the church. He asked
what place it was:—he was told, and
then put several questions concerning
the interment of bodies.

all like to go to England now." conversation, which he kept up interest, related to religion, and rvice he had been present at, until eached his home. Several of his relations dined there that evening, were very fond of him, and he was affectionate to them. They kept for some little time in full play, but ve it up quickly, and drew me to a where, till he was sent to bed, he reed asking me questions concerning separation of the soul and body; n the soul went to, what were to be nployments, what was the nature aven, and when the soul and body d be reunited: all which, though eed in childish language. shewed

ET TO THAT IN WHICH HE HAD
have heard him put many
of a religious nature to his mas-
a particular make many inqui-
rning Jesus. I recollect him
ether he was God, and the Son
o. Upon one occasion, when
t been behaving well, he was
l by his mama that he should
ismaster to come any longer. He
arcely to believe it at first ; but
he second day he did not ap-
e time after the hour appointed,
a missed the child ; and on
r his school-room, she overheard
veen his sobs, praying thus—
d, what will become of me? I
adv now to teach me about my

last he read generally every day for about two months before his death. When he used to be asked, what he would be when he grew up? his answer was, "I will be a Clergyman."—And on being asked why he wished to be a Clergyman? he replied, "that when mama dies I may read the funeral service over her." One day, his mama was very unwell, and he asked if he might pray by her. She agreed; and he brought the prayer book but after reading some of the prayers he said, "he could not find any that suited exactly; so he would pray in his own way:" upon which he offered up a prayer for her in his own words. Of all the hymns which he could repeat, the one which pleased him best was that beginning,

"Whene'er I take my walks abroad,
How many poor I see."---

He often repeated it, and would remark on the goodness of God to him applying the hymn to himself in its various particulars. His whole conduct was most pleasing. I do not remember another instance of decided ill behaviour than the one when his master was forbidden to come. His affection to both his parents was beautiful; and also, in their degree, to all around him: but his little sister, younger than himself, was

his short life. Though very fond of the latter for a short time, with those who were kind enough to amuse him, he soon became tired of it, and even appeared as if he wished for something better. The last time that I saw him he came to breakfast at his aunt's house. I was. After breakfast, he played with his uncle and aunt and others for some time; and then wandered about the house, dull and out of spirits. I expected the cause, and searched the library for him, but could not find anything I thought suitable. As the best, I gave him a Catechism, with which he was engaged evidently with much interest the morning. It was very soon after this that he died.

He was indeed going to God, and seemed ripe for it. His patience under his very distressing bodily sufferings, his submission to the means used for his recovery, and his gratitude to those who attended him, could only proceed from grace: for even during his sufferings, he kept his aunt and mother constantly reading to him—himself asking for the Psalms, the funeral service, and parts relating to Jesus, to be read; and the last word he uttered was the name of Jesus.

In the review of this little history, we are constrained to say, "this is the Lord's doing; it is marvellous in our eyes." This young but finished Christian, died in the beginning of December, after being ill a few weeks, at the age of five years and three months.

FRAGMENTS.

In the morning of this day the master of the house laid in a stock of earth which was carried up and was spread evenly on the roof of the house which is flat: the roof is thus made of earth laid on and rolled hard and flat. On the tops of every house is a large stone roller for the purpose of *hardening and flattening the earth*, so that the *rain may not penetrate it*; but upon that *surface, grass and weeds grow freely*. It is *the grass that David speaks, as useless and* "Let them be as grass."

on these words, and can with truth say
expression could have been employed
would better shew the state of Jerusa
than this single phrase—"trodden down
All the streets are wretched; the house
the Jews more especially. The people
once held the sceptre on this mountain
holiness, are as dunghills.—*The same.*

Passing in our way a large field of wa
melons, we begged a Tartar who was cutt
them, to sell us some; but he assured us th
they could not sell any under a ruble
piece. Not being willing to give so great
price, we were about to continue our jou
ney; and gave the young Tartar who car
from the field, a copy of the gospel of S
Luke; which he carried to his companion
We had not driven far, when we heard
person hallooing after us; and looking bac
we were surprised to find



HORNED SNAKE.

Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. Gen. xlix. 17.

The serpent here referred to is most likely the Cerastes, or Horned Snake. It lies in wait for passengers in the sand, or in the tracks of wheels on the highway. From this lurking place it bites the horse's heels, so that the rider falls backward.

Washington was about
years of age, some one made him a present
of a hatchet; of which being, like most children,
very fond, he went about chopping
every thing that came in his way: and
going into the garden, he unluckily tried
edge on an English cherry tree, which
hacked so terribly, as to leave very little
hope of its recovery. The next morning
father saw the tree, which was a great
favourite, in that condition; and inquired
who had done the mischief, declaring that
he would not have taken five guineas for
the tree: but nobody could inform him. Immediately
after, however, George came, with
hatchet in his hand, into the place where
his father was, who immediately

Mama. Because the Bible tells us
God and heaven, and about our S
and how we should live to please God
now let me ask you a question or two
not you love to read in your Bible?

Ch. Yes, mama—I love to read
you.

M. And why do you love to read

Ch. Because I read there all about
Saviour.

M. And do you love to read it?

Ch. Yes, mama, I do—you know
to love him.

M. Tell me why you ought to love
Lord Jesus Christ. Give me a reason
of the Bible?

Ch. We love him because he first
us. 1 John 4. 19.

M. And you love him for this ?

Ch. I ought to love him, who loved n
and gave himself for me.

M. Why did he give himself for you ?

Ch. He gave himself for our sins, tha
he might deliver us from this present evi
world. Gal. i. 4. But tell me, mama, how
does Christ dying for us deliver us from this
present evil world ?

M. Because this world is a world of sin-
ners—and the wages of sin is death. Now
Christ died for sinners ; that is, he suffered
in their stead ; and he delivers all who are
sorry for their sins, and repent, and believe
his name ; and pray to God for a new
heart and a right spirit.

DIALOGUE 2.

M. *Mamma*

we pray to God in his name also. John xi. 42. and xiv. how do you know, that if you he will receive you ?

Ch. He says; Suffer little come unto me and forbid thee such is the kingdom of heaven 16. He also says; I love thee me; and they who seek me eat me. Prov. viii. 17.

M. How do you know it who says this ?

Ch. Because it is wisdom throughout that chapter, and "the wisdom of God." 1 Cor.

M. Very right. Now tell Saviour has promised to do for

Ch. Mama, I cannot tell promised; the Bible is full of promises

M. You may tell me some

Ch. Yes, mama. Our Saviour unto me, all ye that labour and laden, and I will give you rest 28. He says; My sheep hear I know them, and they follow give unto them eternal life; never perish, neither shall any out of my hand. John 10.

"In my Father's house are many I go to prepare a place for you to prepare a place for you, I will and receive you to myself; that there ye may be also." John

M. You have proved that ought to love the Lord Jesus

always. And as you cannot do this without his help, you must pray to God to give you his Holy Spirit. He has promised to give his Spirit to them who ask it. Luke 11. 13. He only can enable you to keep his commandments. Now tell me what his commandments are?

Ch. They are written in the 20th chapter of Exodus : but all may be summed up in these two : 1. Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind—and 2. Thou shalt love thy neighbour as thyself. 101

SIN OF MURMURING.

I knew the person, who with not very many means for support, was burthened with a large family. A neighbor

THE WOMAN WHO
t God.



DANGER OF PASSION.

... from home.

... with her rage, o
... I don't know: but she died i
midst of her sins, and is gone to the
of spirits.

Oh! my dear children, beware of pass
You may repent of it when it is too
Think of this poor little girl! How aw
her state! Would you like to be in
place? No I am sure you would not. P
then that God would make you meek a
mild, like your dear Saviour. And even
you are ill used, you should not fly into
passion; but be patient; like him, w
when he was reviled, reviled not again; a
who, as a sheep before her shearers is dum
so he opened not his mouth.

▲ CONVERSATION

Between little M., (about 4 ...



with
had
the

gress in reading, and
heart. Being pleasing in her man-
e got the esteem of her friends and
hours, and of all that knew her.
to all human appearance her's pro-
o be a useful life, yet it pleased the
poser of human events to remove
ce. She died about a month ago of
ne; and her parents being Roman
ics, seeing her end drawing nigh,
it fit to have the priest brought to
her; and consulted with her on the
ity of it, to prepare her for heaven, as
ere pleased to term it. But she re-
n the strongest terms; saying there was
d for his help; that Jesus Christ was
ly hope; and that he was sufficient to
and "my dear parents, (said she,) I
st you will not be so foolish, as to think
poor sinner like yourselves, (meaning
can save a soul from misery, and
There is

h her, she did not cease ~~waiting~~
ove of God to sinners, in sending
gotten Son to die for them. She
ill and firm hope of everlasting
through the merits of our Lord
r Jesus Christ, and I trust is now
throne, beholding the glory of her
d singing his praise.

DEATH OF A TEACHER.

is gone, and never more
all I hear that voice again ;
hat, of all I heard before,
oes my mem'ry now retain ?

irely each remember'd word,
urely the advice HE gave,
omes again upon me, heard
ike a whisper from the grave !

... look at School to meet ?

My Teacher.

Who with a mother's fondness ill'd,
Hath call'd me oft, "My lamb, my child,"
And spoke so kind, and look'd so mild ?

My Teacher.

Who waited patiently, until
I grew obedient to her will ;
Who sometimes chid, yet lov'd me still ?

My Teacher.

Who long did with my dulness bear,
And taught me, with parental care,
To read and love my Bible dear ?

My Teacher.

Who with and for me often prays,
That Jesus would vouchsafe me grace,
To love and praise him all my days ?

My Teacher.

... where we stand,
May you and I at God's right hand,
Be number'd with the blood-bought band,
My Teacher.

I KNOW THAT MY REDEEMER LIVES.

Job xix. 25.

Oh! the sweet joy this sentence gives;
"I know that my Redeemer lives."
He lives triumphant from the grave,
He lives eternally to save.

He lives to bless me with his love,
He lives to plead for me above;
To comfort me whene'er I faint,
And sooth my heaviest complaint.



**THE
CHILDREN'S FRIEND.**

No LI.

MARCH, 1828.

VOL. V.

THE CONVERTED NEGRESS.

Some few years since, a minister was preaching in the town of Plymouth, in Devonshire, when a woman

and coming as an, my mind was in a horrible state,—I was afraid to die,—I could not think of appearing before God, but in dread dismay. Ellen would come to me and say, with all possible composure, ‘Never mind, missee; look to Jesus Christ,—he gave—he rule de sea—he prepare to die.’ And when, sir, we neared the shore, and were at a loss to know on what part of the coast we were, fearing every minute to be dashed to atoms on the rocks, my mind still in a most distracted state,—I feared to die,—I knew nothing of religion:—poor Ellen, with the same composure as before, came to me and said; ‘Don’t be fear, missee, look to Jesus Christ,—he de rock; no shipwreck on dat rock; he save to de

... Oh, Ellen, I am glad
and that you know something of Je
Christ.

Ellen.—Jesus Christ, massa—oh,
very good to my soul ;—Jesus Christ
oh, he very dear to me.

M.—How long is it, Ellen, since you
first knew the Saviour, who is so precious
to you ?

E.—Why, massa, some time ago, I
hear messer Kitchen (a missionary)
preach about de blessed Jesus. He said
to we black people, de blessed Jesus come
down from de good world ; he pity we
poor sinners. We die, or he die ;—he
lie, dat we no die ; he suffer on de cross,
he spill precious blood for we poor sin-
ners. Me feel me sinner . me . . .

THE SOUND OF THE ARCHANGEL WAKES
him, and den he go up to God.—Yes, d
trumpet of de Archangel wake him, an
den he go up to God; messer Kitcher
no die; he fall asleep.

Blessed christianity! which enable
the poor Africans to regard death as
sleep, from which the Archangel's trum
will awake and summon to the societ
and enjoyment of that precious Redeem
er, whom, having not seen, we love.

A LETTER ON EARLY RELIGION.

MY DEAR YOUNG FRIEND,—Allow me
to introduce to you a subject, which I
trust is not unwelcome to you; and to
express a hope, that if you have not ve

tempted to sin, and the
and temper of one who said, "I
did not I, because of the fear of
Lord."

That good man Mr. Matthew H
has observed, that "Early piety is li
to become *eminent* piety": and sure
should be our aim to excel, and to
eminent in things that are excel
And those who are led in early lif
feel their need of a Saviour, and to
unto him for the salvation of their s
are likely to be made greater bless
to the world, than those who grow o
sin, and defer religion to the closing s
of life. Be assured, my dear y
friend, no one ever yet repented of
ing devoted their youthful
service of the

you, that those who are truly pious in early life are truly happy, and can even look to the hour of death with joyful hope, trusting in the merits of the Saviour.

A young female in the County of Wicklow was brought to feel the power of the Gospel about the age of 18. It pleased God to visit her with a lingering illness. Her teacher visited her, and found her possessed of that confidence and hope which removed the fear of death, and enabled her to bear a joyful testimony to the influence of divine grace upon her heart. She could comfort her weeping mother, and with calmness say ; " My hour is come ; I must bid you farewell ; do not weep, but pray." She

Christ had cleansed her soul from all sin. At a very early period of her short life, she had, when writing to her dear mama, inquired "what she must do to be saved?"

And she often addressed her brothers and sisters on the importance of their seeking the Lord. Her patience through an illness of some months was very great. Complaining to her dear mama of her evil heart, she replied, it was a mercy that she felt it to be so; and reminded her of the precious Saviour provided for all who felt their need of him. To this she replied by repeating

"O! the sweet joy that sentence gives,
I know that my Redeemer lives.

He lives! He lives!

...so wise now : and
while it is called to day," seek for
mercy through the Lord Jesus, who has
said he will in "no wise cast you out."
Believe me to be your real friend.

Elizabeth.

CHRISTIAN COURAGE.

The Rev. Mr. Fletcher had a very wild nephew in the army, a man who had been dismissed from the Sardinian service for very bad conduct. He had engaged in two or three duels, and spent all his money in a course of vice and folly. This wicked youth waited one day on his eldest uncle, General de Gons, and presenting a loaded pistol, threatened to shoot him, unless he would

done: and as a proof, showed
under De Gons own hand. Mr.
took the draft from his nephew,
at it with surprise. Then after
rks, putting it into his pocket,
; strikes me, young man, that you
used yourself of this note by some
thod; and in honesty I cannot
out with my brother's knowledge
ation." The nephew's pistol was



more afraid of death,
 "Afraid of death! (rejoice)
) do you think I have
 ears the minister of the
 afraid of death now?—No
 to be afraid of death. I
 and a cheat, yet call you
 You are the seducer of fe
 d still say you are a gen
 duellist, and for this
 man of honour! Look to
 eye of heaven is fixed
 in the presence of you
 in a moment kill your
 punish your soul in hell.
 unhappy man turned pal
 h fear and rage. He stil
 cle with instant death
 thus threatened, gav
 for no weapon, and att
 He calmly conversed
 a relation: and at len
 to be affected, address
 est language, till he had
 subdued him. He w
 brother's draft, but en
 the young man some
 then prayed with him
 his promise of assist
 with much good advi

and vice, may serve as a warning to young.

In this town there is a daily school for girls, on the National system; while the hours of the Sabbath are devoted to the instruction of a Sunday school. Into this school about three years ago, a little girl was admitted, the grand child of a woman long residing near it, but whose parents had till this period gained a living by travelling the country for the sale of various wares. Her improvement was soon so great, as to produce application for the admission of an elder sister, then in her thirteenth year. At this time she read the Bible well; but for the period of her admission to the

It is therefore believed, that she was not neglected by her instructors : and if she is an instance so far, of the insufficiency of religious instruction without the enlivening influences of the Holy Spirit, what follows ought to speak volumes, as to the awfully rapid increase of hardness in the natural heart, when it refuses to listen to the reproofs of God's word, and will none of his friendly counsel.

Her entrance upon the deadly course of life which proved her ruin, was marked before she left school—by a *love of dress*, and a *mischievous delight in idle talk*, with a *disregard to truth* in the indulgence of both ; faults that hitherto had not answered 2—

revels, they have been permitted to
a treat amongst themselves in the
l-room. Whilst of their number, she
omplied with these rules, but once as
governess passed her in the street she
her say—"last year I was in bondage;
his year I will go to the races." She
o: and returned reeling home, com-
ly drunk!!

y young friends, mark the *certain ad-*
s of sin, in those who yield themselves
guidance. This happened in Septem-
of last year; and before another three
ths had gone by, she had become even
nied in vice; whilst the sad and speedy
of the way of sin to her, has wrung the

home, where all that medical aid do, was promptly done.—But in a of stupor *she died!* from the moment of seizure she knew no one: and the sign she gave of sense, and that but for oment, was an attempt to repeat the d's prayer.

Ah! my young friends, how did this attempt carry with it the bitter but useless cry self reproach;—"O that I had been wise—
 at in the days of health I had considered my latter end!" But enough. This is not written with a view of dwelling upon the sins of poor Mary, further than to warn you not to set your hearts against the entrance of religious truth, since none can harden himself against God and prosper. Rather pray him, to make what is very delightful to those who love their souls, *pleasant to y*
 Indeed, indeed the ways of true religion those of pleasantness and peace to all who honestly walk in them; for "godliness is the promise of the life that now is, as well as that which is to come."

Those amongst you who saw this girl, so early as in her sixteenth year *cut off out of the land of the living,!*
went alas! to "call it pleasure to *idleness and to riot in the day time*
only the name of "bondage"
~~which were only~~

... young girl who ever left school, supposing her to be a good girl; was a happier girl?—Or if you compare Mary's character with another—Eliza for instance. Then, which was the happier girl? Mary hated religious instruction, and liked learning things belonging only to the world. E. B., loved her Bible best of all, but was diligent in business, because it taught her to be so. Mary was sullen at home and her parents were displeased with her—Eliza's greatest pleasure was humbly to tell her crippled father what she had learnt at school and to be useful to her mother: and she therefore loved to see her return to them.—Or if you only call to mind the countenance of these two girls, which bears witness

May I not now address all who read this in the words of Joshua to the Israelites: "Choose you this day whom you will serve." Only remember, that the *first step* in real religion, is prayer to God to give you the Holy Spirit, *to teach you to serve him.* But should this paper meet the eye of such as have fallen into any, or even into all the sins of poor Mary; let them know, that their case is not hopeless. If *they* will pray for the same Spirit to lead them to Jesus Christ, they will find mercy. He will teach them to walk in his laws, and to keep God's commandments and do them.

SUPPOSED POPULATION OF THE EARTH.

Europe	- - - - -	170,000,000
Asia	- - - - -	550,000,000
Africa	- - - - -	150,000,000
America	- - - - -	130,000,000
		<u>1,000,000,000</u>

Supposed division into religion.

Christians	- - - - -	175,000,000
Mahometans	- - - - -	160,000,000
Jews	- - - - -	9 000,000
Pagans	- - - - -	656,000,000
		<u>1,000,000,000</u>

It is supposed there are 800 millions of people without the Bible, and who have not any knowledge of Christianity.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.---Psalm li. 8.
Go ye into all the world, and preach the gospel to every creature.---St. Mark xvi. 15.

care to have him early taught to read and write. When about twelve or thirteen old, he became a servant in the family of John Stevenson, of Balado; and in the vest his business was to drive one of the used for carrying home corn. The passion for books began to shew itself at an early period. One day, while sitting in an empty car, he took his book out of his pocket, and began to read with such deep attention, that the horse, taking advantage of the negligence of his driver, and getting the halter off his neck, ran furiously down the lawn before the house. John Stevenson was standing at one of the windows, and saw what happened, and hastened to stop the horse. When he came up to the car, he perceived the cause of the mistake: the reader still had the book in his hand. This circumstance seemed to Mr. S. to shew the character of the boy; and therefore he said to him, "Since thou art so fond of reading, thou shalt have enough of it;" and he

discharge of his duty in the office of vicar general.

There was nothing for which this excellent man was more distinguished, than for his filial piety. He treated his widowed mother with all that respect and affection which he could have shewn her, had she been a queen. Landing on the beach at Ramsay, after his return from London, where a multitude of the principal inhabitants had assembled, to welcome his return, he spied his aged mother coming towards him; and instantly, according to the simple manners of the times,



he dropped on his knees, to receive her blessing; which she gave with streaming eyes, and a heart overflowing with gratitude for his safe return.

His mother married a second time; and *though her husband had long lived in habits of drunkenness, both of them continued to live with the doctor.* The intemperance of his stepfather gave him much concern. He *laboured earnestly by prayer and warnings to*

... with her husband from da
day, and never removed him from under
roof. The people of the parish where he
boured, tell of the good report which ti
had heard of this excellent pastor ; and
shop Wilson has left his testimony to
exemplary life and conversation, in a sermon
which he preached at the doctor's funeral.
Some verses, made in his honour by a native
poet, are yet remembered by the old people
of the parish, and were often sung by the
women at their spinning wheels. The follow
ing verse is often repeated with much appro
bation :

“ He to the poor a blessing proved,
Their refuge and their friend ;
The orphan and the widow's case
Still ready to defend.”

ALIX,

THE REAL TREASURE.

Wisdom is more precious

the moth and rust doth corrupt, and thieves break through and steal, but lay up for yourselves treasures in heaven :—where your treasure is, there will your heart be also.” Alas ! this poor child was laying up her treasure upon earth, where she was sure not to keep it long : for this world with all its treasures must soon vanish away : and all who place their hope of being happy on such things will not be long without sorrow ; for they know not what a day may bring forth—much less a month or a year. But the treasures of heaven and all its joys will endure for ever and ever. Now shall I tell you, that long before *ten* years passed over this little girl’s head—she found that all these her hopes of fancied happiness and pleasures were gone. She is now more than eighteen years old,—and has found how much better it is to have treasure in heaven. “She has chosen that good part, which shall never be taken from her.”

But I have known some children spared to grow up to be men and women, and have all that the world calls pleasure. They have health, and wealth, and friends, every thing that can give comfort here below. But let me ask them, do they possess the pearl of great price ? Do they love and serve the Lord Jesus Christ, and devote the treasures that he has lent them to his glory ? Then indeed they have treasure in heaven also—and this treasure they will never lose. The time will come when every thing in *this world must be given up by every one.* “*We brought nothing into this world, and it is certain we can carry nothing out.*” Happy are those, who when they come to die, find their treasure laid up in heaven, for they are going to enjoy it more fully, and it will

of these things. She would entreat you,—pray to God—to give you help that you may set your affections on above, and not on things below: that you may love Jesus Christ, your kind Lord; and then you shall reign with him forever in his kingdom of glory.

INSECTS.

The Lord thy God will send the hornet against them, until they that are left, and hide them from them, be destroyed. Deut vii. 23.

Instances of whole nations having been driven from their country by insects and other small animals, are mentioned by several writers. A people of Asia were driven away by mice, and another by frogs of a particular kind; and bees drove from their dwelling another people; but what is particularly applicable here, is that we are told by ancient writers on animals, that a people of Syria, descended from the Chaldeans, were forced to leave their country by the same means.



LODGE IN A GARDEN OF CUCUMBERS.

At the beginning of the rainy season in India, they plant cucumbers, melons, and gourds, on which the people chiefly live. They are not sown in gardens, as with us; but in open plains and large fields. In the middle of the field, they raise a mound, with a hut upon the top, large enough to shelter a single person from the weather. There, amidst heavy rains and high winds, a poor solitary being is stationed day and night, to protect the crop from thieves of different kinds; but above all from monkeys, which come in large bodies. From this place the sentinel gives the alarm to the nearest village; the people of which come and drive them off. Nothing can be more unpleasant than a hovel of this kind, exposed for three months to rain, thunder, and lightning.

The prophet alludes no doubt to such a place, in that passage where he compares the daughter of Zion to a lodge in a garden of cucumbers. *Isaiah l. 10.*

He'd make me rich, if that were right,
Because we know he could.

But though he chose me to be poor,
How many things I have ;
Although I don't deserve, I'm sure,
The smallest that he gave.

I should not have a crust of bread
Without his tender care ;
Nor fire to warm me, nor a bed,
Nor any clothes to wear.

'Tis he that keeps me strong and well,
While many others die ;
And, if they're naughty, go to hell,
Who are as young as I !

LINES :

Written under a picture of a little child teaching a black man the Christian's prayer.

While this tawny Ethiop prayeth,
 Painter, who is she that stayeth
 By, with skin of whitest lustre,
 Sunny looks, a shining cluster;
 Saint like, seeming to divert him?
 Is she of the heav'n born three.
 Meek hope, strong faith, sweet charity,
 Or some cherub?

They you mention
 Far transcend my weak invention;
 'Tis a simple Christian child,
 Missionary, young, and mild;
 From her stock of Scripture knowledge,
 Bible-taught without a college,
 Which by reading she could gather,
 Teaches him to say, "Our Father"
 To the common parent, who,
 Nation, nor respects, nor hue:
 White and black in Him have part,
 Who looks not to the skin, but heart.

C. LAMB.



THE
LDREN'S FRIEND.

APRIL, 1828.

VOL. V

ILD AND HER GRANDFATHER.

the following conversation took place
Sunday-school child, of five

but if you go to heaven, you must pray with God and Christ for ever. But you must pray, and *keep on* praying; and if you awake in the night you must pray. Grandfather, *do you ever* pray?

This last question, put with all the honest simplicity of infancy, touched the old man's heart, and melted him to tears. Nothing could have been said more pointed and seasonable; and I have reason to believe that a lasting impression was made upon his mind. He was soon after confined to his bed, when I visited him, and had the satisfaction of hearing the following lamentation from his lips.—“What a sinner I have been!—what means I have slighted!—what a vile creature I am!” He afterwards returned to the world.

— myself quietly seated in a
lly deserted room, with a large sheet of
per before me ; and really once more ad-
essing my dear Westmorland friends. I
ve purposely delayed writing, till I could
d time to give you every particular rela-
e to our late affliction ; knowing that the
st minute thing which our dear depart-
and (oh delightful thought !) our now
nted boy said and did, during his long
ess, would interest you. I hardly know
ere to begin ; but oh, if we could spend a
days together, I could talk the whole
e of this too well-beloved child, and you
now would be delighted to listen.
r. R—— thinks his disorder was com-
on from the time he left M——

felt that his body was getting larger some time before he mentioned it to Mr. K—, for he was under the care of the medical man for a week, who only thought he was labouring under a violent cold. He said to me some weeks after he came home; “at first, mother, I used to regret, that I did not mention it to Mr. K— as soon as I began to feel uncomfortable; thinking the disorder would not have gained such ground, and might have more easily been removed; but I have no regrets now, for I am quite certain God could, if he thought fit, as easily have given the blessing as soon as the means were used for my recovery, as he could a month before: and if he sees right he will do it now; and if not, we know whose hands we are in, and he will do what is best for us.”

You know what a busy mind he always had, and so it continued till almost the very last; for it was delightful to see how happily he passed his time. We used to look at him with wonder and admiration; confined as he was week after week, and month after month to his sofa; but no murmur, no wishes, no complaints were ever once heard from him; not a single impatient word during his illness. It was delightful to be his nurse; and how shall I ever praise God enough, that I was enabled to fill that sweet

...ing a head ache. For the
two or three months we gave up the
ing-room entirely to him (during the
for his father carried him up and d
stairs when he could no longer walk.
remember the room you used to sleep
when with us ; we made that ours, and
dear boy had the little white bed by my side
He and I used to breakfast together in the
drawing-room ; after which, I read to him
a portion of Scripture ; for he used to say
“ let us make sure of that, dear mother, for
we know not what interruptions we may
have.” He would then have his little table
placed before him ; and fix upon some amuse-
ment ; some days found him drawing . . .
times he would paint . . .

me a horse's head most beautifully in pencil ; and painted me a moth, which his father caught and brought to him. After his father had killed it, he pinned it on to a card, and said ; " I will copy that for *you*, mother."

I was his constant companion ; having never left him but twice to go to W——. His dear father drove him out every day, and I always went with them. I feel now as if I had lost some loved employment, some sweet treasure, too fondly cherished ; a sweet and sensible friend ; for, as his dear father remarked while looking at him in his coffin, none but ourselves knew what a companion, what a friend, as well as what a child, we had lost : and how seldom did he meet with a man of thirty with a mind so stored with useful information. Mr. K—— who came to see him during his illness, told me he possessed a most uncommon mind ; and he certainly gave evident proofs of it throughout the whole of his illness : such calmness, such a sweet composure, such a firm trust in God, such a tracing of his hand in his affliction ; such complete and perfect resignation to the *divine will*, as used to make me blush at my *own want of submission*. But it has pleased *our heavenly Father*, who doeth all things *well*, to bereave us of this sweet, this *promising child*, and thus is he teaching us

cheerfulness. But oh this rebellion of mine ! how much has it yet to learn does it mourn its want of perfect submission to the hand that has dealt so gently and mercifully with it ; that afflicts only to purify ; And when I look back upon the goodness of our heavenly Father's gracious dealings with my dear child throughout his afflictions ; how gently he led him to his Saviour ; how tenderly he shewed him his own vile nature ; how mercifully he enabled him to lay hold upon all his precious promises for strength and support in his every need ; I can only wonder that any other than but thankfulness and resignation should hold a place in my heart.

much : but if it could be left to my choice to get well, or to put it in the hands of God to do what he pleased with me, I am sure I should say, let me be put into the hands of God to do what he pleases with me." He was impressed with an idea through all his illness (till within the last few weeks) that the Almighty was making him more fit to enter upon the sacred office of a minister of Christ ; which no situation or profession, however profitable, could have tempted him to forego. Speaking upon the subject to me about two months after he came home, he said ; " now, mother, I feel, if I should recover, I would be nothing but a clergyman for the world ; and I would rather be a poor curate all my life, and enabled to fulfil my duty, than a rich merchant with my head full of business." You could scarcely believe that the mind of such a mere child, could have viewed all earthly greatness as only vanity and vexation of spirit, so fully as his did. He was very fond of Mr. E—, from whom he received many most kind and affectionate visits ; and never failed to express the comfort they afforded him. After his first visit *he said ; " Mr. E— is a true Christian, mother ; and if I should live to go into the church, I should like to be just such a young man."* He told Mr. E— he always prayed, that if *his life was spared to him, he might be enabl*

not many weeks before his death, said; "mother, you cannot think how comfort Mr. E—— gave me yesterday, he illustrated the parable of the two sons. Don't you remember his saying, know, Philip, when they had nothing left, he freely forgave them both?" I have times been afraid that as I felt so happy, I might be deceiving myself; for I am not like the advanced Christian I have read of and heard of; but after Mr. E—— said, it struck my mind, if I were more than the advanced Christian, God will as freely forgive me, if I trust him."

One night, after putting him to bed, and

mother? and I wish to leave it entirely
 his hands." After expressing his strong
 confidence in his God and Saviour, and wil-
 liness to leave the issue of his affliction to
 him, he said, with sweet humility in his
 countenance; "I don't know how I might
 feel, if I were told I had not another week
 to live; but I think God would support me."
 Thus sweetly had we been talking for some
 length of time. I perceived he was a good
 deal tired; and I was a little frightened;
 He said, "don't be frightened, dear mother;
 I believe I have only been talking rather
 too much; but I have felt so happy!" I
 then kissed him, and after commending him
 to the care of the good Shepherd, and beg-
 ging him to compose himself to sleep, I sat
 down by my window; and felt such a holy
 calm, such peace of mind, such entire resig-
 nation to the Divine will, such a rising above
 earth, for one short hour, as I had never
 felt before, or since. This was nearly three
 months before his death; and oh! what a
 mercy thus to have seen the work of grace
 begun, carried on, and perfected in the soul
 of this dear child. His trust and confidence
 in his dear Redeemer never once forsook
 him; and thanks be to God, he found his
 his rock and his staff while passing thro
 the dark valley.

But I must now come to the closing

...many weeks; but in me
ordered otherwise; for had he been
to his bed only a few days, his bo
have been through his skin, he was
ed. When I had undrest him, h
look at himself with great compos
say; "don't I look very much like
ton?" Oh how this poor heart
bleed, when I contrasted his dear
frame with his sturdy limbs a few
before! His last night (which was
Friday) was much disturbed; and he
plained of being very thirsty, which I th
might be occasioned by a little internal
and his dear father went by seven o
on the Saturday morning to Mr. H-
Before he returned

“quite.” You remember our cook, I dare say? she was then in the room, and was so fond of him, that she would cheerfully have given up the whole of her time to wait upon him. Seeing her much affected, he said, “poor cook! she does not like to see me; but I am happier than you, cook. Take hold of my hand;” which she did; and he shook it most kindly. His dear father then came in, and in a moment saw the change which had taken place since he left him. The shock was too great, and he was quite overpowered with grief. This distressed our precious child beyond measure; and he begged me to send him down stairs; saying, “I cannot bear to see him so distressed.” I said, “your father will soon be better, dearest boy; and you are happy, looking to your *Jesus*.” He immediately replied, “the *author*, and *finisher* of my *faith*; will not that make you *happy*, *father*?” laying great emphasis on the words in italics. He then said; “come and kiss me, father; good bye dear father.” He then called me to kiss him; and said; “it is a trial for my dear father to part with his first-born.” He would have said more, but memory appeared to leave him, as well as power to speak; and a slight convulsion came on. You will see how I was supported through this try-

... without me
... one tear ; besides, need I tell
how the sweet assurance which he was
abled to give us of his faith in his Redeem-
er in the trying hour upheld and comforted
me ; or how long these almost last sweet
words of our dear departed one will be cher-
ished in our hearts : and oh let me with
humble thankfulness acknowledge, that the
bitter draught which our heavenly Father
has in infinite wisdom seen fit to pour into
our cup of sorrow, has not been permitted
to reach the brim ; for on the top, I trust, we
are enabled to trace the hand of love, pour-
ing in the healing cordial, and its overflowing
is mercy ; and all I want now, is to be en-
abled to drink this needed. and
most salutary

are kindly and wisely not permitted to depress the young mind for any length ; and our dear Arthur is recovering his spirits as much as we could expect ; though he will never forget or cease to regret his loss ; and he now clings about me, till my poor heart seems almost ready to burst. He was gone to school before breakfast, as usual, not knowing his dear Philip was worse, who enquired for him about seven o'clock. On his return, he came into his room, and found him gently dying, but quite insensible. The sight was too much ; and some friend was leading him out of the room, when memory was permitted for a few minutes to return, and the dear fellow called quite loud, " Arthur." He was then led back to him ; power of speech again quite failed, but with his dear wasted hand he fondly coaxed his dear Arthur's face. They kissed, and parted. The closing scene throughout was full of mercy. There was one short struggle about two hours before he breathed his last ; but except that, all was peaceful breathing, till the happy spirit took its flight to the bosom of its dear Redeemer : and oh ! how sweet by faith to behold it there, crowned *with an everlasting crown, clothed with the garments of salvation, and robed in the Lord's righteousness !* For this sweet hour my dear friend has been waiting.

days ; taking, while at home, a viol
 which settled upon his lungs. He w
 nineteen, and the eldest son. A son
 E—'s was the first who was called
 an early crown of glory ; for than
 God, there was good reason to ho
 were all children of grace. He was te
 of age ; his disorder was water in the
 Col. P——'s son, from whom ou
 Philip received a pencil case as a dyin
 next followed ; Mr. K— visited him
 and told me the work of grace wa
 strikingly displayed in his soul. An
 Philip was the next. He and P—
 friends at school, and used to leave thei
 ground to read their Bible together
 talk upon religi-

and I am sure faith must have been in lively exercise when he wrote it. Our dear Philip loved him as a father. It was delightful to see what confidence there appeared between them; a stranger would have thought they had been father and child. As soon as he left us, our darling boy said; "I hope if I am ever permitted to return to Mr. K—, I shall value him more than I have ever done, and beg the boys to do so too." ****

Extracts from the writings of this pious Boy.

ON CHRISTMAS DAY.—This day, so memorable on account of the birth of our Saviour, takes its name from that circumstance; and ought to be kept holy on that account; and we ought surely to be filled with joy and thankfulness, for the kindness of a gracious God, who permitted his only Son Jesus Christ to be born into the world for the redemption of a fallen race, who, through Adam's transgression, incurred the severe displeasure of an offended God.

December 25th, 1823.

ON THE VANITY OF WORLDLY PURSUITS.—The joys of this life are so vain and transient, that compared with those of heaven, they are like a dream. Thus if a man follow the pleasures of this world, in his old age he has nothing to reflect upon w

the past, and hopes through the
crucified Saviour, to enjoy a
immortality in the life to come.
r 21st, 1823.—Aged 11 years and

PLEASURES OF RELIGION.—
The pleasure of religion is so great, that its
value cannot be estimated too highly. To
the mind, it is the greatest of earthly
pleasures; it cheers and revives them in
adversity and in prosperity, it does not
allow them to be too much elated by their
prosperity. It keeps them out of many
trials; in solitude it never leaves
them in melancholy; in conversation
it keeps them cheerful and sociable, but

be happy. Some persons unfortunately, allow their children to gain such an ascendancy over them, that they never consult their friends respecting any thing which they undertake. The consequence is, that they generally act in a manner which will eventually bring them into trouble and misfortunes; and perhaps end in their ruin and everlasting destruction. The more submissive children are to their parents, and instructors, the happier they will be in future life. In the history of the two sons of Eli, we have a forcible instance of the punishment inflicted by the Almighty, for the neglect in which their father had brought them up. Neither Eli nor his sons died a natural death. In their youth, instead of correcting them when they behaved improperly, Eli merely said, "my sons, why do you these things!" but suffered them to pass without taking any further notice of them. This did not contribute either to his own happiness, or theirs, but on the contrary to their misery. Therefore youth should remember, that, under providence, they owe every thing to their parents, and *should* always act in a way suitable to the *wishes and desires* of their natural guardians and best advisers.—Aged 12 years.



another illustration of the text in St. Paul's Epistle, mentioned in the Children's paper for last April, I send you the following which was told in a course of lectures delivered at Berne.—A Swiss lady had a wolf which was very fond of her and followed her every where like a dog. The

countries. We often see them in England with hand organs; in Paris they clean shoes, run errands, grind knives, and many other things of the kind. A clergyman of Savoy, gives the following account of their departure from that country, which he witnessed ; " At the end of October, an old trader, who by frequent journies, had gained an exact knowledge of the country that may be passed through, and the money that may be gained by a journey in the winter months, collected from the neighbouring villages all the young people who wished to follow him. Their parents eagerly presented their children to him, praising their health, their activity and their sense. The old man, carefully examined the shape and limbs of the boys, asked them questions about their knowledge of business, and at length settled the sum he would give to their parents for the services of the children during their ab-

or the boys receive the sums they agree upon; and if any remains, it belongs to the leader of the party. The same clergyman thus describes the return of the boys before mentioned. "The joyful news of their approach was made known to all the villages by the firing of pistols. Out of their moderate gains, they had bought an ornament for their parish church, and went in the first place to present themselves and their offering to the clergyman, who received





THE SABBATH.

A poor woman at Payle, Bucks, was trying to awaken the attention of her husband to the Sabbath ; when he replied, " God does not care for one day more than another." His little girl, not more than three years of age, who attends a Sunday school, started up, and said ; " O, father, don't say so :

" That day belongs to God alone,
He chooses Sunday for his own."

The father, though he made no reply, has ever since attended worship.

... set our minds at ease.

Delay is dangerous—and it turns
To trouble in the end ;
But chiefly in our soul's concerns
It must to ruin tend.

O 'tis a folly and a crime
To put religion by !
For now is the accepted time ;
To-morrow we may die.

Our hearts grow harder every day,
And more deprav'd the mind ;
The longer we neglect to pray,
The less we feel inclin'd.

Yet sinners t-

HYMN.

We should do as we would be done by.

To do to others as I would
That they should do to me,
Will make me honest, kind, and good,
As children ought to be.

We never need behave amiss,
Nor feel uncertain long;
As we can always tell by this
If things are right or wrong.

I know I should not steal or use
The smallest things I see,
Which I should never like to lose,
If it belonged to me.

And this plain rule forbids me quite
To strike an angry blow;
Because I should not think it right,
If others served me so.

But any kindness they may need
I'll do, whate'er it be;
As I am very glad indeed
When they are kind to me.

Whether I am at home, at school,
Or walking out abroad,
I never should forget this rule,
Of Jesus Christ the Lord.



THE
CHILDREN'S FRIEND

No. LIII.

MAY, 1828.

Vo

THE LAST DAY.

As I was travelling some years
from Cheshire into Staffordshire, I s
ped into the church-yard of a cou
village while the horses were ch
In walking amon-

liety and concern, as to those of ripe years.

It is an anxious question with pious parents, at how early an age a child comes to have to answer for its actions. The bent of the will soon shews itself to be towards evil. Solomon says "Even a child is known by his doings whether his work be pure and whether it be right." "A tree is known by its fruit."

When I cast my eyes over this immense globe on which we live, and consider what hundreds of millions are totally ignorant of the true God; and again what millions, to whom he has given the light of his Gospel, are shutting their eyes and closing their hearts against it; I am led to cry out with the Apostles; 'Who then can be saved.' The sight is awful; and I cannot help joining with the weeping prophet Jeremiah, as he was viewing the desolation of Judea and say; "Mine eye affecteth mine heart."

There is however something very comforting in the words of our blessed Redeemer with regard to children, where *he says*; "of such is the kingdom of heaven." Heaven is daily peopled through the grace of Jesus, with spirits of infants, who are called out

many immortal souls are delivered out rejoice from the wrath to come.

With these considerations, I will now address myself to the young readers of the Children's Friend.

You have passed the age of infancy when you lived without knowing good or evil. You have now entered into the season of either childhood or youth; and have become responsible to a holy God for the thoughts you think, the words you speak, and the actions you perform. Every hour, you are advancing toward heaven or hell. Are you living neglectful of God, forgetful of prayer, and ripening in sin? Oh! then you cannot be ignorant of the way you are going, as you must be ignorant of the way you are going, as you must be ignorant of the way you are going.

ing, stealing, sabbath-breaking are the crying evils of our land, amongst thousands of its young inhabitants.

How little cause then have parents to weep over their *departed infants*, when so few comparatively grow up into youth and manhood, as the children of God through faith in Jesus Christ. But blessed be God, there are amongst us happy instances of early piety. We have our Josephs, our Obadiahs, our Josiahs, and our Timothys, who dread to sin against God: who fear the Lord from their youth; whose hearts whilst young, are tender; and who from their childhood have known the holy Scriptures, which are able to make them wise unto salvation, through the blessing of God on the kind instructions of some pious Lois or Eunice.

Oh! happy mothers of such happy children, how will you rejoice together when the trumpet shall sound, and God of love shall bring you before his throne, clothed in raiments of glory never to be separated any more. Surely no pains, no care, no wrestling of prayer is too much, to attain, through the blood of Jesus, so rich a blessing. My dear children, oh! remember that death is a hand; and that after death cometh judgment.

science. Better it had been for
you had never been born.

But let me tell you, my young fr
that religion's ways are ways of
santness; and all her paths are
Speak to those of your own age who
made the Lord their choice, and
will tell you the happiness they e
The cheerful countenances bespeak
peace which dwells within.

The picture at the head of this
dress is intended to shew the lively
of a blissful resurrection. The li
children springing from the tomb,
awakened by the sound of mercy, not
wrath. Their happy souls, now join
to their glorified bodies, look
rapture

One arm of the sailor embraced Mary's daughter, who sat on the other side of William. He stared for a moment at the young man and what was his surprise, when he found in the weather-beaten face of the sailor the features of a *long-lost son*. Time and circumstances had made a change in his countenance, but religion a much greater one in his mind and character. His face, which once displayed only the baser passions, now shone with the mild expressions of a blest soul.

He rose from between his mother and sister to receive the affectionate embrace of his overjoyed father, who was ready to exclaim in the language of the father of the prodigal, "This my son was dead and is alive."

—, Harry," said his father, as
up his brown mug to drink, "I am
glad to see you once more, and espec
see you the servant of the Lord;
should like to hear how you have be
into the way of peace." "It will aff
pleasure, father, to tell you how kind
has dealt with me since I left your
So he began as follows:—"It is p
for me to reflect on the state of my
when I left your roof, father; I had c
mined never to come home again, be
I did not like your way of bringing us u
disliked the Sunday-school; I abhorrr
place of worship, and all who went t
your religion in the family I used to t
too strict, your readi— —

ter for me to leave you, and go where I could do as I pleased. It is indeed painful to me to look back upon the hardened state of mind in which I left this place, and the society which I then mixed with did not tend to remove my prejudice against religion, or subdue the obstinacy of my soul: my hard heart led me to conclude, that I had been held in too much subjection at home, but I soon found that I must submit to much harder discipline. Under a severe captain, on board a ship-of-war, I was obliged to yield to the word of command, and do the duty of my station without grumbling. Ten years of hard service I went through, and many and many a danger I escaped, father: and, at last I had the good fortune (my captain said I deserved it) to be promoted, and I became the boatswain's mate. It made my heart jump for joy I can tell you; but I had to do much service in that office, which did not please me at all; but, father, I soon found that it is of no use in the world to say what one likes or dislikes; the word of command is given, and every man must do his duty. I often thought of home, especially in a storm, and I was going to write many times; but writing, to a Sailor, is not very easy; and then,

Harry," said his father, "you
told us all about it tonight, and I
want to know *how* you came to think
that way : Sailors are not very religious,
but I am right glad to hear that many
are offered for them, and a great
number now-a-days to bring them to a
knowledge of Christ." "That's the best, the
harbour I know, both for Sailors
and men," returned Harry ; and con-
tinued, "Well, father, I will tell you how
it came to make sail for that harbour. On
my way home, the ship's crew became
drunken, and many died ; among them
was a man who used to appear very much
kind for me, for he would at times ask
me to go and hear him

to one which laid on the top of his chest,) that Bible, Greenwood, my pious father gave me when I last left the British shores ; it has been my companion in sickness and in health, it led me, through the blessed Spirit's influence, *to repentance*, and it taught me to believe in the Lord Jesus Christ, on whom alone, I *depend* for pardon and eternal life." Here Harry paused for a moment, and struck off with his hand the tear which rolled down his cheek ; then he resumed, "*That Bible*, Greenwood, I wish you to call *your own* ; and may it, by God's blessing, do as *much* for you, as it has *done* for me ; you have been often on my heart, to pray for you, because you once told me that you had a praying father ; so had I, but I did not know the value of such a blessing, and like you now, I once despised religion. God has had mercy upon my father in hearing his prayers for me : and, Harry," said he, "my prayer shall be, that you may find mercy too." Then he shut his eyes, and remained quite silent for some time : I began to think he was gone, but he opened his eyes again, and went on, "O Harry, *what will become of you*, if my *Saviour* does not plead for you in *heaven* ? We have an advocate with the *father* ; this is now my consolation ; Oh ! *at I could describe to you the peace which fills my soul while I think upon Christ.*"

~~if~~ *if*—you have sinned against
if *you have no* advocate—lost—
' And here his voice failed ;
his hands were lifted up ; I saw his lips
at my ear down to his mouth, and
hear the words, " He ever liveth
intercession for us." And with
he breathed out his soul. " Poor
did his mother, wiping her eyes,
mother, Harry?—Poor soul ! I
he broke her heart. Did you
tell her how her son died ?" " No,"
he, " for she died some years be-
fore, and he died soon after he
England. Well, but to proceed
dry : I stood weeping at the side

Isaiah ; and my heart did ache when I saw in that chapter how much Christ was to suffer for sin—and when I came to the words, “He made intercession for transgressors,” I thought of what Bob had just said to me, and I lifted up my eyes and said again, “O Lord Jesus, intercede for me, or I must perish in my sins.” And I believe he has indeed become my advocate ; for since that time I have been trying to abstain from all evil, and to seek the knowledge of the Saviour in the precious book which my poor shipmate left me ; and here it is,” said he, taking it from his pocket, “and I will never part with it, father ; and I hope to be able to say when I die, “He ever liveth to make intercession for me.” Then William Greenwood took his son by the hand, and gazed on his weather-beaten face till his eyes overflowed ; and, having vented his full heart a little, he said, “God has heard my prayers ; I had not expected to see you, and God has given me to see you made alive by His Spirit ;—many times I pleaded for you, while you were under my roof, but my prayers were not apparently answered ; yet now I see, that ‘God moves in a mysterious way his wonders to perform ;’ and let his name have all the praise.”



ECDOTE OF A CHILD.

at pious woman, was suddenly
a kind husband, the only sup-
self and helpless children. She
rfully supported ; so much so,
not shed a tear ; which a friend
o her. (in the presence of one of

... were not the prophets Elijah and Elisha as powerful as Jesus Christ ; for Elijah restored the widow's son to life at Zarepath ; and Elisha, the son of the Shunamite ? And in the Gospels we read, that Jesus raised Lazarus from the grave, and the daughter of Jairus from her bed of death ? Where is the difference between these miracles ?”

Mr. Wilmot, who loved to encourage an inquiring mind, replied ; “ Suppose, my dear Charles, that George Dobson, who lives in the cottage on the common, was to buy an estate worth five thousand pounds ; and Squire Benson were to purchase one of equal amount ; would it not excite surprise in the neighbourhood ? Some would say —

Now this is a case in point. The great prophets had no power of their own to work these miracles. The power was from God; who in answer to their prayer of intercession restored these children to life; and gave the fullest proof, that they were false, but the true prophets of Jehovah, whom he had sent to reclaim a wicked backsliding people."

"Then was this power also given to us?" said Charles.

"As the squire out of his own fortune enriched the cottager, so the blessed Jesus, out of his own fulness, as the eternal Son of God, endued his servants with power from on high to work miracles, through faith in his name. He was the author of the power."

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made."

"Now, my dear boy, do you not perceive that the *Word of God*, by which David says, the heavens were made, is declared by St. John to be *a person* in the godhead? Read further what the apostle says about this divine Word in the fourteenth verse."

"And the Word was *made flesh*, and dwelt among us; (and we beheld his glory, the glory as of *the only begotten of the Father*) full of grace and truth."

"You see then, (said Mr. Wilmot,) that there are in Christ two natures, the divine and human; and it was by virtue of his *divine nature* that he wrought his wonderful miracles, and enabled his servants to do the same. Now I hope you will see as vast a difference between the miracles of Elijah and Elisha and those of Jesus, as there is between the giver and the receiver. 'This is confirmed by St. Luke's Gospel, ninth chapter and first verse; and in his Acts of the Apostles, third chapter, twelfth, thirteenth, and sixteenth verses.'"

Charles thanked his father for his kind answer to his question; and felt convinced

What do you owe to this gracious Sa-
vour? Your whole heart. May
live to his glory, who so loved you,
upon the cross to save you.

always struck (said Mrs Wilmot)
tender nature of our Redeemer's

We do not read of one, which
tendency to promote the comfort
in whom it was wrought. How
how affecting is the circumstance
daughter! By St. Mark called a
ster; by St. Luke an *only* daugh-
tender plant had, no doubt, en-
tendrils around the heart of her
so were swallowed up of grief in
her lying at the point of death.
though perhaps partaking in the



that he is in heaven, he can be touched the feeling of our infirmity, and grac sends his Holy Spirit into our sou quicken us from a death of sin to a righteousness.

“Whilst the ruler’s house was fi weeping and lamentation at the dea the child. Jesus kindly said to Jairus

... with a divine dignity and unspeakable compassion, draws nigh to the bed. The eyes of the parents, filled with tears, are fixed upon him in believing expectation; when He who at the creation said; 'let there be light, and there was light'—took the damsel by the hand, and said unto her; "'Damsel say unto thee arise.' And straightway the damsel arose and walked, for she was of the age of twelve years. And they were astonished, with a great astonishment."

MEMOIR OF A. G.

(In a letter to the Editor.)

DEAR SIR,—You will remember that in September last, you preached for the National A.

befall him, sent A. to take care of him. When lo ! in less than one hour, A. G. was brought home, having received her death-blow from the heels of a horse, while the boy returned safe and well ! She only lived a few days ; but in that short time was enabled from above to let that light be seen, which few were aware she had received. She warned those around her to serve God, and told her parents, that unless they lived differently they could not get to heaven.

As soon as she was taken home, she asked to have Mr. M. the curate of the parish, to pray with her. On reaching the bed-side, he said ; " Well, dear A. for what was it, that Jesus Christ lived and died on the earth ?" She answered ; " to save *us* poor sinners." The comfort she derived in prayer was very striking : except when engaged in it, her poor frame was in a distressing state of restlessness. One morning, after a wearisome night, she became delirious ; but her thoughts could scarcely be called scattered, for every one she was enabled to utter, shewed that they did not wander from the way into which it had pleased the Holy Spirit to bring her happy soul. At one time she said ; " Mother, it is indeed a narrow path ; but there is such a beautiful hill, and Jesus at the top ; he'll help me up." At another time she begged her parents to pray for her ; and when they both alas ! answered, that they could not, she, assisted by Him who says ; ' before they speak, I will answer'—poured forth her soul in such a strain, that the bystanders melted into tears ; for her hungry soul seemed indeed filled with good things. In the evening when Mr. M. called he was told she had not rested all day, but had tossed and turned on the bed almost con-

or more comfortably; when the girl
no, it will do:" and smiling added;
he'll come again to pray." Until
before her death, she spake with
pain and difficulty: but just before
her last, she sang a hymn so full
of rectly, that those who heard it were
ed. Even her speech was so altered
proved, it would not have been
that a poor unpolished girl could
so beautifully. Doubtless it arose
a melody made in her *heart* to the

we leave A. G. to enter the gates of
while we take a short view of the
stages of her life. Visiting the Na-
hool one day, after a long absence,
desires wishing to shew me some im-
portant in the work, called up A. G. and
sitting at the sewing and asking a few
- I was much struck with the girl's

OWN; and

hearing for herself. ~~Heard~~

to encourage those who have the care of national school children to make every exertion to bring them within the hearing of the church service. A. G. was one of a few of the girls who had been placed only nine months ago, where they could hear the service well; (there being a want of room in the church at D. for the school girls.) She had got great good from this; as many of the petitions which she uttered, while in her death-bed, were in the words of the Common Prayer. The first Sunday of singing in the new place, she said when arrived at home; "Now, mother, I can tell you the text;" and seemed greatly pleased, in reading not the text merely, but the whole chapter.

About the second week of last harvest had been gleaning all day, was taken by a fainting fit, and was ever after in a decided char-

with her anxiety to obtain
Bible. Twice it was, that she
d by no means raise the weekly
dired : she felt it so keenly, that
elf till the ladies were gone by.
's day Mrs. F. one of the collec-
r sixpence ; and the next week
fourpence of it for the Bible ;
twopence was wanted for her

path bed she obtained a promise
ents would continue subscribing
uld have the Bible ; and much,
did she say to them, to induce
ad it. A little after the time of
the fainting fit, she and her mo-
sitting together ; when with a
she said ; " mother, I could tell
hing that I know, but then it
e you unhappy, though it is very,
nt to me. O I shall be so happy !"
congregation

~~I must not only leave the world,~~
But with my Spirit seek thy face,
With my whole heart desire thy grace

I plead the name of thy dear Son,
All he has said, all he has done ;
O may I feel his love for me,
Who died from sin to set me free !

My Saviour, guide me with thine eye
My sins forgive, my wants supply ;
With favour crown my youthful days
And my whole life shall speak thy praise

Thy Holy Spirit, Lord, impart,
Impress thy likeness on my heart ;
Let me obey thy truth in love
Till raised to dwell with thee above.



THE
LDREN'S FRIEND.

JUNE, 1828.

VOL. V.

IST ASCENDING INTO HEAVEN.

what a delightful place

Where is Jesus now, my dear child?
“He is in heaven,” said Harriet. “I
do, dear Mama, tell me how he was
there?”

Mrs. M. who always delighted to lead
her beloved child to the knowledge
of Jesus, being herself a humble follower
of the Lord, cheerfully complied with
her request.

“You must know, my dear Harriet,
that Jesus was alive before he lived upon
earth. As the Son of God, he was
with the Father from all eternity, though
as the Son of man he was born in Be-
lehem when he took upon him our

...our men, came down
from heaven to save us from our sins,
obeying the holy law of God which
have broken ; and by *dying* upon
cross for us sinners who deserve to
ourselves."

"This was indeed kind," said little
Harriet ; I always love those two sweet
lines in the Negro Servant ;

"Nothing brought him from above,
Nothing but redeeming love."

"When our Saviour," said Mrs. A
"was laid in the grave, his apostles had
all their hopes buried with him. They
had no idea of his rising again, though
he told them he should do so. But how
astonished and delighted were they
when he appeared to them once more
and assured them."

the thought, that -

Lord upon earth was the act of his disciples. And now that he is in heaven, he still continues to bless his faithful people, by sending to them the Comforter, even the Spirit of truth, to guide them into all truth."

"If I had been there," said Hester, "how I should have stood looking after my ascending Saviour." "Did his disciples," said Mrs. Mather, "while they looked stedfastly towards heaven as he went up, behold two angels in the form of men, standing by them in white apparel, who said unto them, Men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

HEART be fixed upon things
will Christ be indeed a
, and when death shall
from this world of sorrow,
nitted into that delightful
ere is no night, nor sin,
where all will be bliss and

e from her seat ; threw her
ound her Mama's neck, and
eyes said ; " thank you, for
unt of Jesus ascending into
hope I shall be indeed his
ell with him for ever."

MY LITTLE

-
s will f

not f
d.

to pas
errand
her s

ve Fan
iests t



... why do you think, so de
C.—Because then I shall go ei
heaven or to hell.

CÆSAR THE NEGRO.

I shall now relate parts of Cæsar
ory ; not in his language, but as diges
myself—without, I trust, any great ei
om what he told at various times, ,
me alone, or in the company of oth
“ I was born,” said Cæsar, “ in a kin
Africa far distant from the coast.
rth-place was a village situated in
idst of a thick wood ; through which
is a narrow winding path, not easily
nd by the enemy. I am .”

were constantly covered with cold clouds, and always dropping with rain ; though we had our rainy seasons ; but, then, they were more regular, and we knew when to expect them. The sun there does not bathe its beams in mists and fogs, but pours its kindly heat on all things : and you can't imagine how fast it makes the plants grow. The wide-spreading trees give cool shades, superior—but you will smile at me—to the finest palaces I ever saw in Europe. All was delightful, except the curse of this Slave Trade ; and that broke in upon all our comforts. The country was made miserable by never-ceasing treacheries. We knew not whom to trust, and some of our chiefs, who carried on a brisk commerce in this way, were always enticing us into what they called crimes, in order to have an excuse for selling us into bondage. They first made us bad, and then punished us for being so. I do not say that we otherwise lived in innocence. No ; far, very far from it ! We were like the rest of mankind, and sinned in our own way ; but—I hope, sir, you will excuse my saying so—I do not think that we *were at all* worse than you in this country ; *and especially when I take into the account, that you are all living under the light of the Gospel, and we had never so much as heard the name of Jesus Christ.* I do not mean

ferent nations have —
g; but the amount of actual
ust the same. In short, I used
elf, What are these Christians
all their churches, and good
omplaining also, as they do, of
ss of the Blacks!—However,
with my own story. I married
as very young when I took her
We lived happily for a year
e happiest time of my life—and
d. I have tried to live those days
since. People say that Negroes
the same feelings as the Whites.
ould our little ones be reared, if
t the same natural love as other
— Black children

indeed. So, take all things together,—our sunshine, and beautiful trees, and rich fruits, were nothing to us, when Slavery was like to be our portion. It puts me in mind of a story, sir, you used to read me, of a certain man who sat at a rich feast, but with a sword over his head, hanging by a single hair. England is indeed cold, too cold ; but, then, no man here fears his neighbour. Here are no slave-merchants. Every poor man knows that no one dare steal away his wife and little child ; and he loves his home, and children, and wife, because they are his own ; and he works to give them bread ; and he loves them because he works for them, and he works for them because he loves them : and so his love grows.—But I am forgetting myself. My wife bore a son, lived three months, and died. The child—we called him Quashee—grew a fine boy ; and, having no mother, lay in my bosom every night ; and when I went out I carried him with me. Ah ! I loved him, and he loved me !—Poor little boy ! he is with his mother, in the quiet resting-place where I laid her ; and where I often carried her boy to visit her grave ! It was in the depth of the wood where she was laid. *I wish I knew that my son were safely sleeping beside her, out of the reach of the slave-merchant.* Ah, my little Quashee ! sir



s I have thought of him, and
ad him again in my arms—but I
where he is!”
ber that at this part of the story
e in broken accents, paused, wip-
tless eyes ; and, suddenly taking
— the strings,

sometimes to play this tune ; but makes me unhappy—it tells me of to come again !—When my boy years old, I took him out one d river-side, thinking to catch some strolled towards one of the water-fa the bushes were thick. I wanted for my fishing tackle, and left th mong the bushes, telling him to s till I had found the bamboo. The made a loud roaring, which might from far. I pushed my way an bushes, and saw a boat, or cano down the stream towards where l my son, and carrying a crew of il men, one of them seated at the st



for him, the child did not hear me ;
would have been captured too. As
self, during the first surprise of my
y, I was so bewildered that I know
t passed : perhaps I had been stum
eing violently thrown into the can
when I came a little to myself, s
ies about the child—left, for all tha
" to . . .

...the Coromantees :
fiercer tribe than many others :
ease was exasperated by his viol
fore the illness came on, we had a
ed each other, by governing our
as to suit both ; and so far escap
that is, escaped *this kind* of injury
wise, as I have heard at church, t
tered into our souls ! But whe
comrade, in fits of pain, gave
starts and twitches, and sometime
ing himself as one possessed wi
clean spirit, he sorely tore bot
and me ! I used to cry, and
but torture hears no cries. I do
him—*he* was the worst sufferer—
we did not well understand each o

...g, I felt his side and limb
surprisingly cool, and said, all the fever is
—but he was dead; and I was fettered
and foot to a corpse!”

This portion of Cæsar's story was
me when I was at school; and I recoi
shuddering at the account of his being li
ed to a *body of death*. I cried out, “And
it in this way that we get slaves? and do
my father know it?””

SHE HAS DONE WHAT SHE COULD.

Walking through a small village in the
nty of Kent, I was overtaken by a vio-
t storm, and obliged to seek sh
age by the road.

Now I will tell you what I thought, when she lay down at night: "I never will be any more, while mother is so happy, because I have mother and mother won't have me with me tomorrow."

well, and Betsy was
say one fine mornin
bonnet and tippet, n
down to Mrs. K's,
for the many nice t

or cupboards, and
new frocks, for her to take

This good lady always
expected by her to reward good
deeds by did she go home. But
she would have had the frock
kept by her only for good
not done what she could?
begin directly at school, and
me, to do every thing that is right,
yourself to do what is wrong.
our parents, brothers, sisters,
I love you—if you can say as
I when you lay down at night,
been able to do much to day,
as what I could.”
many things you must

er and mother and relations may die—
(or Betsy's father is dead) and leave you
the wide and wicked world-friendless ;
and will never leave you or forsake you, if
you seek to love him and to please him.

Before I lose my parents dear,
And am a little orphan here,
I'll try to win a home on high
With Christ my Lord above the sky.

ANNE.

VERMONT.



The child replied, " Well, papa, Mr. ----- and ----- pray in their families, and sometimes when they have been here, you have asked them to pray, is it wicked papa?" " O no, my child, all good people pray, and it is right they should." " Well, papa, if it is right they should, is it not right that I should?" " I suppose it would be right if your father was right."

How are we fallen from our height,
When first those stars their course
When angels left their thrones of light
To hold communion sweet with us
And Thou, oh Lord, at evening hour
Didst hallow Eden's happy bower

Alas! for sin hath ruled our hearts
Sin did thine image there deface;
The world's vain charms and faithless
Have lured us from thy paths of peace
Yet Thou, when we thy ways forgot
Our gracious God, forgot us not.

And as those beauteous lights above
Shall soon bestud the midnight sky
So did thy beams of grace and love

thy voice of prayer
thou, whom the very angels fear,
should'st bear with sin and error here !

! we forget all thou hast done,
the wondrous gift that thou hast given,
thy own, thy well-beloved Son,
Who died that we might live in heaven !
!st all thy gracious love we see
our hearts still wander far from thee !

Reign to pardon all our sin,
through Christ forgive our wanderings
past ;
grant whate'er our hearts have been,
they now may turn to thee at last :
us to win this mortal strife

MATTHEW VII. 13.

There is a road so broad and fair
 That many a traveller is there—
 Of every age and every clime
 Treading the downward course of time,
 And some are grave, and some are gay,
 Some labour hard, while others play;
 And much I wonder whence they come,
 And where shall be their final home.

Busy and restless as they seem,
 Their life is but a troubled dream—
 Now like the summer heavens bright,
 Now like the winter's dreariest night;
 Each seeking with an anxious mind
 A something which he cannot find;
 While darkness all the future shrouds,
 In thick, impenetrable clouds.

With gems adorned with roses crowned
 Some lightly o'er the velvet ground
 As thoughtlessly they trip along,
 Dance to the viol and the song;
 When sickness, want or age appears,
 Turning their laughter into tears
 With grief the downward road they tread
 Till numbered with the silent dead.

Humbly before my God I fall
 And cry—"my Father is this all?
 "Must man's uncertain feeble breath
 "Thus end in sorrow and in death?"
He speaks—and lo! I hear him say,
 "My child; there is a narrow way:
 Turn from this road that looks so fair
 And seek thy better portion there."

Monthly Visitor.

hest, who woundeth, can heal
keenest affliction may feel ;
s cup may be filled to its brim,
rough submission to Him.

oke which has laid thy hopes low,
erest that nature can know ;
FERR'D may cause sickness of

see it for EVER DEPART !

our of depression and grief,
may whisper relief,

Mother.

Not there, not there, my child.

Child.

Is it where the feathery palm trees rise,
And the date grows ripe under sunny skies?
Or midst the green islands of glittering seas
Where fragrant forests perfume the breeze,
And strange bright birds on their starry win
Bear the rich hues of all glorious things?

Mother.

Not there, not there, my child.

Child.

Is it far away in some regions old,
Where the rivers wander o'er sands of gold?
Where the burning rays of the ruby shine,
And the diamond lights up the golden mine,
And the pearl gleams forth from the coral str
Is it there, sweet mother, that better land?

Mother.



THE
CHILDREN'S FRIEND.

JULY, 1828.

VOL. V.

SOLOMON.

I was as rich as Solomon, what a man I should be ; (said Edward ;)
could do as I pleased, and have
everything that I liked best."

ness consists in being your own
and having your own will.
Experience soon teaches that this
mistake; for what you think is
to happiness, is the direct road.
My dear child, never forget the
truth; 'The fear of the Lord
is wisdom; and to depart from
it is understanding.'"

"But was not Solomon the
wise man, papa?" said Edward.

"He was, my dear; yet he
gives us an awful instance of folly in
turning from the God of his father, and coming
to the idols of the heathen."

"I hope he repented before

"The Scriptures are awful
in my love, on this subject; though
he died a penitent, as the book of
Proverbs would lead us to form such a
conclusion. His early days were
filled with wisdom and piety. What
so bright a morning should be
followed by a gloomy evening!"

"Do, dear papa, tell me
about this great King Solomon.
Edward, taking his father's arm
by the hand.

"Come (said Mr. M.) and
stand under this branching oak, which
was the Monarch of the Wood."

"What does the name Sol-
omon mean, papa?" said Edward.

My dear Edward, may ever be the
of his love. Thus Solomon was
of our blessed Saviour, who is the
of peace, the Beloved of the Father
of whose kingdom and glory there
be no end. As Solomon built the
temple at Jerusalem, so Jesus is
building a far more glorious sp
temple, composed of true believ
every age and country. May you,
my dear child, be lively stones in
uilding ! When Solomon was stre
ned in his kingdom, he offered a
nd burnt-offerings unto the Lord
at night did God appear unto him
id ; ' Ask what I shall give thee.'
hat do you think Solomon asked
was for *wisdom* and

added unto *you*. God is faithful & hath promised. You may not indeed have *riches*, but you shall have the *divine blessing* with the portion which is given you, and then you cannot fail of being happy.

“I must now tell you how Solon shewed his wisdom in judgment. Two women came and stood before him, and each claimed a living child. It appeared that one of the women had overlaid her child in the night, which occasioned death; and had changed it for the living child, which the true mother discovered in the morning. This caused a contest between them. One woman said: No, but the living is my son, and the dead is thy son. And the other said: No,

and in no wise slay it.' But the king said; 'let it be neither mine nor thine, but divide it.' Then the king asked the woman and said; 'Give her the living child, and in no wise slay it: she is the mother thereof.' Now, my dear Edward, you tell me how Solomon shewed wisdom in this affair?"

Little Edward, after thinking a while, said; "O! I believe I have found it. The woman who wished the life of the child to be spared was the mother, was she not?"

"You are right, my boy. Solomon made the power of natural affection the test of truth. The real mother would rather lose her child than see it slain."

the whole man.
his commandments: for the
whole duty of man. For God shall bring
every work into judgment, with every
secret thing, whether it be good, or whether
it be evil.' Eccles. xii. 13, 14."

**MEMORANDUM OF THE EARLY INSTRUCTION
AND HAPPY DEATH OF**

A Charity School Girl.

Maria E. was instructed by a pious teacher, in a Charity School, established for the purpose of training young persons as servants. Twelve girls were clothed, instructed in spelling and reading, and in useful needlework. They in their turns

... shepherd, and when she
school, was enticed into evil comp
fortune-tellers, and idle companions
less of the Divine admonition, "M
sinners entice thee, consent thou
(Prov. i. 10.) she had not proceeded
this sinful course, before she proved th
of God's word; "If my children fors
law, and walk not in my judgments,
break my statutes and keep not my
mandments, then will I visit their tran
sions with a rod, and their iniquity
stripes." (Ps. lxxxix. 30—32.) But
Lord, who "afflicts not willingly, nor gr
the children of men but for their pro
rebuked her wanderings, and "be
of affliction chastened
her."

For two years she endured great distress from the terrors of a guilty conscience; "her own wickedness corrected her, her backslappings reproved her; and she found it was an evil thing and bitter, that she had forsaken the Lord." (Jer. ii. 19.) The fear of death and of what her state in another world might be, made her afraid to lie down on her bed, lest she should awake in endless torments. She had a dread of being alone, and was sometimes "a terror to herself."

After a long season of bodily suffering she was sent by the parish to Bath, for the benefit of the waters, but they did not afford any relief to her complaint. On her return home, the writer of this account was met by a Christian friend, who enquired if she had heard of the dangerous state of Maria E. and added, "she is very happy in her mind." Rejoiced at this unexpected account, I went to her house, which bore every mark of poverty and distress. On an old bedstead, very scantily supplied, lay the young sufferer, attended by an affectionate mother. Consumption had made rapid progress on the frame, previously worn and wasted by dreadful pain, and a strong convulsive fit for some time prevented any conversation.

The shrieking sounds were distressing

...ing out of them," which
case at that time. The language
over death, was the first articulation
which reached the ear of her friend.

It was remarked, "you find the
death taken away."—"O! yes," she
said, "the king of terrors now wears an
easy face." It was asked, how long she
enjoyed such happiness? She said, "the
one promise I could lay hold on, was
when I went to Bath, for I found that the
waters would more heavily afflict me; 'when
thou passest through the waters I will be
with thee; and through the floods they shall
overflow thee,' (Is. xlii. 2.) But still,
I returned home, I feared I loved—
nothing better than Christ."

sinner, and that he had said, ' Whosoever cometh unto me, I will in no wise cast out; (John vi. 37.) and that passage encourage me, ' I said not to the seed of Jacob, see ye me in vain; ' (Is. xlv. 9.) and I knew that I had sought him, and was enabled in some measure to believe; and since then portions of Scripture, and verses of hymns have been applied with great power, that I could not say before, from the heart."

Should not this recommend to young persons, the practice of storing the memory with the Scriptures and hymns? "From a child thou hast known the holy Scriptures which are able to make thee wise unto salvation." (2 Tim. xiii. 15. Ps. xviii. 28.) When the candle of the Lord shines into the mind the hidden treasure is discovered, and days of adversity are cheered by the heavenly light. The Spirit of God brought to remembrance the things in which Maria had been early instructed. She had departed from the good way for a season, but when through the gracious influences of the Holy Spirit she "came to herself"—and like the repenting prodigal confessed her wanderings, the father embraced his returning child, "received her graciously and loved her freely (Ps. xxxii. 4. Hosea xiv. 5.) The 'exceeding great and precious promises' were applied *her heart* by Almighty power, and the

... Jesus, and the grace
on her. At one time she said,—“
hath laid on me a heavy afflictio
has given me the best things at l
friend observed, “you had a lon
of distress, Maria, but Jesus wa
waiting for.” “Yes”—she replied
was worth waiting for, but he waited
for me than I did for him: amazin
tience!! I sometimes wonder that I
not do as I feared, and cut me off i
sins; but he has enabled me to lay h
him, and he has got fast hold of me, and
never let me go, and nothing shall sep
us.”

One standing by her bed-side rema
how much the reality of —

a rebel!" A Christian friend said to her, "The Lord hath given you a large portion, Maria." "Yes," she said, "He has given me himself. He could not give more."—She discovered an affectionate concern for the young, and particularly for those who were inclined to seek the Lord early. To such, she said; "I feel my heart quite knit to you; we are travelling the same road, and if the Lord has begun a good work in you, he will carry it on. You may meet with many doubts and fears in your way, *but never give up prayer.*" It was remarked *you* were enabled to persevere, Maria, under all your distress; "yes," she said, "I never gave up *prayer*, although I have often jumped from my knees in the middle of a prayer and have been so afraid that I have knelt in a chair, where I could look all around. That evil Spirit who tempted her companions to the wicked practice of fortune-telling and drew her into the snare, now strove to hinder her from seeking refuge in God by faith and prayer.

Let young persons be admonished to resist all temptations to evil. "*Resist the devil and he will flee from you. Draw near to God and he will draw nigh to you.*" (iv. 7, 8.) And let those who are seeking the Lord be encouraged to wait for his answer, for he

21, she said, —

this Sabbath in glory; but we have some important purpose to sparing me longer." In the of that day, many young persons privilege of surrounding her dying istian mothers took their young hat they might witness the power igion of Jesus, in making the soul der bodily sufferings, and outward

Death was apparently so near, it d she could not have spoken, but the o most frequently visited her, went d-side, and in a low voice, enquir- Jesus still present?" "Yes"—she . *still precious.*" The mention of eemed to rekindle the dying
— that was

Nothing but sin I thee can give
Nothing but love shall I receive

Then will I tell (but I say)

Now will I tell to sinners round
What a dear Saviour I have found
I'll point to his redeeming blood
And say; "Behold the way to God"

For the sake of young persons
the question was asked, "W
Maria, exchange your present si
ease and health, or all the riches an
of this world?" "O! no (she re
firmness) twenty years suffering
with the presence of Christ, woul
than all the world; and while h
me, it does not signify how *much*
long;" and then added "I will"

... Among one of
young persons she had not seen before
exclaimed, very cheerfully, "quite a
pany! O! what a glorious sight it w
to see so many young ones around the th
singing the praises of the Redeemer!" I
the affection she manifested for the you
friend said to her,—“you would be wi
to suffer longer, Maria, if it might pro
blessing to their souls.” “Yes,—but Ch
ould have all the glory” (was her rej
and it is my earnest desire that all t
ear me speak, and all who may hear of
ay give all the glory to *him*, to whom i
ia.” A fear was expressed, that she wo
exhausted. She replied with a smili
untenance, “Why—*he* has done so m
me and I”

to converse: she was aware the hand of death was upon her, and took a very affectionate leave of her mother, and sister, and those who were present. It was understood by the motion of her lips, that she wished to see one young person, who was immediately sent for. Life was ebbing fast—and she did not speak a word while waiting her arrival. When she came to the bed-side, she took her hand, and in the feeble accents of expiring breath, said,—“still precious—hold him fast—use prayer—I have nothing more to say.”

At eight o'clock in the evening she fell asleep in Jesus, and entered into the joy of her Lord.

Maria E—— was much occupied in writing in the early part of her illness, before her fingers were crippled by her painful complaint; and it is much to be regretted that she destroyed many papers before she went to Bath, which might have recorded many of the exercises of her mind. The only remnant which is preserved was found after her death, at the bottom of a box, in her own hand writing, which shall close this account.

“O! that I may at that great day be found at thy right hand: O! thou Judge of the whole earth, when sinners shall flee to thy presence, grant that I may meet thee with joy. To be found without an in-

a a great sinner, utterly undone :
f myself, I can do nothing. Unwor-
be least of thy mercies ! nothing to
nd me to thy favour. Lost to all
, if not saved by grace, by free grace,
s Christ's sake. I have no merits
vn, but plead the sufferings of thy
reate in me a clean heart, O God;
w a right spirit within me. Give
grace ! Grant that I may know
is to be born again ; keep me from
mpted. Leave me not to myself
nent. Have mercy upon me—save,
I perish ! O give me Christ, or
Hear and answer me for Christ's
men and Amen.

the will of God. Next to this blessed singleness of heart and resignation, the best gift of heaven is perhaps, a love of labour; for labour, when it is not too hard, lightens care. Come when you would to Gillespie's cottage, you always found the good people busy, and happy; for there is a promise upon diligence, which I hope you will always lay to heart. Prov. x. 24. These cotters had two fine children; a boy of seven years old and a girl of ten, and these children were already useful in their family and situation. The girl helped her mother in the garden the day time, and at night spun the almost as well as herself. The little boy all day patiently herding his sheep and black cattle on the hill side; and the place, he was not afraid. that they w



and to play with the
 She had a sweet sort
 were, for her young
 sisterly love; she ofte
 and many a time
 and his brethren;
 when she told of Do
 so highly rewarded
 the lassie had littl
 her needle, but sh
 in other ways. T
 the happy, and in
 home a pint of b
 ther, who liked to
 Mrs. Gillespie
 nice sort of chee
 with a little pu
 to be sent to sor
 the moor, over
 wildest part of

she trust to carry these valuables
 "There's not one, I would sooner
 than Elpsey, (said her husband,)
 never told an untruth in her life
 quite trust-worthy." Elpsey felt
 full with tears of modest joy at her
 words. "But it is a lonely way for
 children (said the mother.) I would
 but for the sickness of our neighbor."
 "And I, (said the father) must
 fishing, or the meal chest will starve."
 "Oh! (cried Johnnie,) I'll
 stick, and Dornie Bach; we'll take
 of Elpsey; there's nothing will happen."
 After some time it was settled
 children should set off early next
 Elpsey carried the basket with the
 and Johnnie the young pup. Marking
 the directions the parents gave them
 loiter on their little journey; and
 them, they departed. Johnnie was
 tempted to run here and there, to
 stick, or throw a stone for Dornie.
 Elpsey restrained him; and they had
 ed half the way in safety, when a
 storm of sleet and snow came on,
 their faces, and blinded them so, that
 could not see. In a very short
 whole ground was covered. Here
 a bush could be seen, but no path
 to guide these hapless children.



7. They continued to wander far and wide; far indeed out of their road among the bogs and morasses, which would have swamped them, but for the frost and their lightness; and they tried to wade through the melting snow without knowing whither the day would set in, they had no shelter. Then for the first time, Johnnie began to weep bitterly; and though Elpsey still tried to comfort him and keep up his spirits, he complained

God, and
would seek them out,
they now both sat under a rock, as
Elpsey said, to wait God's will. She took
off her plaid and her upper garments to cover
her brother, who had fallen asleep, and the
only comfort she kept for herself was the
least of the two dogs, which she placed across
her breast, while the faithful Dornie Be
was his little master's comforter. All



remember day. They made the air r
th their shouts, but the little ones w
: now able to make themselves hea
innie, his sister feared, was dead! I
rnie Bach saved them. He barked fai
his bark was heard, and joyfully cheer
e children were dug out of their sno
l, and the half distracted parents show
ir joy in thanks first to God, and then
se who had helped them in their sear
innie recovered, and after proper ca
sey became once more the stout las
had ever been, except a slight turn
head, which remained an honoura
rk of her courage for the rest of her li
and her brother were brought bef
Duke of Argyle to tell their sto

Jesus can make me well :—
For 'tis from him all blessings flow ;
And he will take me to his care,
And listen to an infant's prayer.

While I am ill, O may I be
Humble, submissive, Lord, to thee ;
And though I suffer grievous pain,
Let me ne'er murmur nor complain.

And if it is thy will that I
Should not get well, but shortly die ;
Then make me fit in heaven to be
A happy saint, and live with thee.

G. B. C.





**THE
CHILDREN'S FRIEND**

No. LVI.

AUGUST, 1828.

Vol.

ABRAHAM OFFERING UP ISAAC

Little Henry was very fond of
pa, because he talked to him so
much about the Bible.

"Well, my love, then you will remember that Abraham's whole life *one continued act of faith*. He left his native country in faith—he lived in a strange land in faith—by faith he braced the promise of a son in his old age—and by faith he offered himself to God. And as he lived, so he died in faith; and is now, through faith, *fulfilling the promises in heavenly glory*.

"What do you mean by faith, papa?" said Henry.

"I mean, my dear, a firm belief and reliance on the word of God. If I were to promise, that I would give you a nice book *tomorrow*, would you believe me?"

"That I should indeed, papa," said Henry, with a smiling face.

"But could you *rely* on my promise, supposing that the book did not come *just at the time* when you expected it?"

"I might be disappointed; but I think I should say; 'PAPA'S PROMISE MUST BE TRUE;' and therefore wait patiently for it."

"Well, my dear boy, this is the *faith* in *my* promise. Now you may pray, that God will give you *faith* to believe in, and rely upon *His* divine promises. Such faith Abraham had; and *this* faith, the Bible tells us, will *save* you."

... my dear ; and it is from th
principle, that Abraham was en
to do all the great things that
one of which we will now consid
hen God promised a son to Abr
he told him, that he would mai
great nation, and that he wou
ish his covenant with Isaac.”
How strange then, papa, that Abri
should be commanded to *burn* h

he ways of God, my dear, are a
right ; even when we cannot un
nd them. But here the *reason* c
ommand is plain ; for we read
did *tempt* Abraham ;’ that is, h
eased to try his faith. Yet how aw
the trial ! The Almighty said t

at a distance from
must have had many struggles
rental affection during the journey. Yet
faith triumphed over nature ; for seeing
the place on the *third day*, he said to his
young men ; ‘ abide you here with the
ass, and I and the lad will go yonder
and worship, and come again to you.’ ”

Here Henry with surprise exclaimed ;
“ my dear papa, how could Abraham say,
‘ we will come again to you,’ when he
knew he was going to offer up his son ? ”

“ The blessed Bible, my dear boy,
explains this matter. In the eleventh
chapter to the Hebrews, St. Paul says ;
‘ By faith, Abraham, when he was tried
offered up Isaac ; and he that had re-
ceived the promises, offered up his only
son whom it was said, th

the burnt-offering, and laid it
Isaac his son, and he took the fire
brand, and a knife; and they went
of them together. As they were
ing near the appointed place, Isaac
great simplicity said, ' My father, I
the fire and wood, but where is the
for a burnt-offering?' What a tou
question this, for a tender father
wer! Abraham, in the strength
faith, replied; ' My son, God wil
vide himself a lamb for a burnt-offe
so they went both of them tog
Having reached the place, Abraham
an altar. laid the wood in order,
ound Isaac his son, and laid hi
he altar upon the wood."

Henry. with tears in his eyes

increase in a likeness to Isaac's obedience, and Abraham's faith!

"The awful moment was now arrived—Abraham stretched forth his hand, and took the knife to slay his son!! Thus his WILL obeyed the command, but God prevented the execution of it. The angel of the Lord called unto him out of heaven, and said: "Abraham, Abraham:" and he said, "here am I." And he said, "lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou has not withheld thy son, thine only son from me." His obedient faith was graciously accepted; rich promises were made to him, whilst he offered up a ram caught in a thicket, instead of his son.

"Abraham called the name of the place Jehovah Jireh—the Lord will provide. He and Isaac then returned to the young men *as he had said*, and they went together to Beersheba with hearts full of joy and peace in believing."

When Mr. W. had ended the history, he took his little Henry by the hand, and with much affection said, "*my dearest child, a greater than Abraham is here. We behold, as in a glass, the infinite love of our heavenly Father, who gave his only begotten Son, his*

... the very mountain where Isaac
... upon the altar. And here, w
... the infinite love of the S
... who, in obedience to his Fa
... was content to bleed for our s
... ! may our hearts burn with
... e, and may our lives be ever dev
... him who gave himself for us !”

SHORT SERMON.

O God, thou art my God.” Psalm lxi. 1.
h ! how rich was David ; his tr
was in heaven—“ *my God.*” Y
was his portion, his property ; a
is attributes engaged for Davi
A God in Christ—

life, before
of his affections, before
this world has softened down fe
into calm, cold, calculating, prud
Or, "early will I seek thee," ma
ply to the waking thoughts of the
ing. As an old author expresses i
private retirement; "give God
time from the top of the heap.
first thoughts generally tinctur
part of the day: and if these a
God and heavenly things, the
will remain longer, than if the m
first been occupied with worldly
What a promise is that to conc
determination with: "they
me early *shall* find me." "My s
eth for thee, my *flesh* longeth
the union of soul an

more."

"My flesh longeth for thee. a new day of things is this! nature destroyed, grace alone rejoices in flesh by nature longs only to feed its desires. The eye takes in sin, the ear hears to witness it. The ear listens to profane songs and jests. The tongue longs to satiate itself with delicacies, what a mercy when the flesh is as well as the spirit; when we turn to God, "my flesh longeth after thee." Here is Paul's experience; "I consider my body and bring it into subjection." Some persons have been so earnest in seeking an absent God that they have "covered himself with a cloud" and their prayers come up like incense.

and conflict; not one drop of consolation to quench his longing. This is often the painful state of the believer when he has been giving up sin or careless walking. No light Scripture—a sealed book—no deep prayer—dissatisfied with himself all around him, he frets like the sea and cannot rest; but he cries, “O God, thou art *my* God, early seek thee.” But this experience is in our outward circumstances: if in an ungodly family, without any means of grace, still the fountain of life so let such a starved soul cry, “thou art my God, my only refuge and early will I seek thee.”

LADY GRIZZLE BAILLIE.

Lady G. Baillie the daughter of Sir John Home, (afterwards Earl of Mar) was born at Red Braes Castle, Scotland, the reign of Charles the second. In her infancy she was the darling comfort of her parents, and was early trusted by them in the troubles of that time. When only twelve years old, she was sent by her father, from his home to Edinburgh, on a journey, to try if she could converse with a friend of his, Mr. Baillie of

... afterwards, she was the person who did every thing under the direction of her mother, whose ill health and the smallness of her little family did not allow her to do for herself much. After fifteen months of confinement, Sir P. H. was set at liberty, but the troubles breaking out again, and his friend Mr. Baillie being arrested, he found it was no longer safe for him to remain in his concealed place, and soon found good reason for thinking; for parties of soldiers were continually sent in search of him, and he was obliged to leave his own house. No one person knew where he was hid, but his wife and Lady Campbell except one man, a carpenter, called Vinter, who lived a mile from his house, and whom they thought it best to keep in the secret.



- yard ; but when her father's safety was
 cerned, she stumbled every night along
 the graves without fearing anything
 the soldiers who might be in search of
 in that dismal



ther, will you look at Grizzle ; w
have been eating our broth, she has
the whole sheep's head." This cause
nirth among them ; and that night
ertained her father with an account

During all this time, Sir Patrick s
e greatest cheerfulness. He mostly
his time in repeating Buchanan's p
hich he knew by heart.

for Sir P. to be ill, with bedding,
ing holes in the boards for air.
a month's trial they found that
me into it, as they feared from
ow : and when Lady Grizzle had
holes made clear and kept pick-
tght herself the most happy crea-
and her father ventured home :
nd of a week they one day found
d with water : upon which Sir P.
e, that he saw it was now fit he

It was with great difficulty that
obtain a small yearly allowance
Home and his ten children, who
husband in Holland; but their
daughter Julian was too ill at th
go with them. Therefore Lady C
turned from Holland by herself
her over when she was better
she did: but they met with a terri
at sea, and were with difficulty l
Brock from whence they walked tl
to Rotterdam. It was a cold, wet, dir



by the name of Dr. Wallace. During time, there was not a week that L did not sit up two nights, to do the b that was necessary. She went to and to the mill to have their corn gr dressed the linen; cleaned the house made ready the dinner; mended th dren's clothes; made what she cou them; in short, did every thing. Her fulness and affection made her the of the family, and she used always that was the happiest time of her life. brother was in the Prince of Or guards; and her constant care was to his linen and dress in good order. When Prince of Orange, (afterwards William third) went to England, Sir R

... that she hid herself
behind the curtain. Lady Marchmont not
knowing, said, "where is Grizzle?" when
she came near, she took her by the hand
and said, "blessed be you above all my chil-
dren; for a helpful child you
have been to me." To her father she was
affectionate to the end of his life; and mo-
tionately attached to his family, for
she made many great sacrifices; and
when some of them she met with no
return of ingratitude, she never shewed any
want of forgiveness; and on her deathbed
she constantly prayed for them. Her duty to
her parents was repaid by her own children
affectionately to her. She was nearly over-
whelmed by the death of her husband.

markable. Her

great ; she was always an early riser, often recommended it to her children, saying it was the best time to perform our duty to God and man, and added, that she never in her life got up willingly ; and no one could have greater temptation to lie long in bed. Her exactness in business and economy were admirable ; and she continued active and careful for the wishes of every one to her last day, withstanding her great age. She was ill two days of a cold ; when after taking an affectionate leave of her family, she, as she had lived, in the love and fear of God, at the great age of eighty one, and was to be buried by her husband of w

any animal they meet with
provocation. A person put a hundred
bees in the same vessel; they instantly
begin to fight, and in a few days only
one remained, which had killed and
devoured the rest. In some parts of France

In Italy they are the greatest pest
of mankind. In Africa their sting is cer-
tainly fatal; and in the East it is very diffi-
cult to cure: but as Providence generally pro-
vides a remedy near the evil, so we find that
the honey which these beasts have been infused
with is a cure for their bite. It is also said, that
the honey of these creatures killed, and put upon
the wound, will effect a rapid cure.

*Then Israel sung this song, Spring
up, &c."* Num. xxi 18

from one hill to another, and any difficulty. When listeners have often been reminded of Scripture, where we are told that God addressed the men of Shechem from Gerizim. (Judges ix. 7.) That God addressed Saul from the top of the hill at Mizpeh, and the people that lay about it. (1 Sam. xxvi. 13.) That God addressed Joab from the wall of the city. (2 Sam. xi. 24.) In the thickest of the battle, and even in the purer places, it is not easy to imagine how a voice could be heard at such a distance, and from such a height; and yet, in the scriptures, the portions of

dangerously ill, and in spite of
aid he expired on the Sunday.
nently we find that the wicked
away in their wickedness, and
eir own craftiness ! God grant
ct may be a warning to sabbath-
nd lead them to turn from their
and live !

PRAYER.

girl, who was on her death-bed
too well that her parents lived i
kedness, was much distressed i
ut them ; and while she was wi
n a most satisfactory manner,
as it is in Jesus, took anxio
to induce them to pray. All seer
One night, however, finding th
had got into bed, she called

CHRISTIANS LIKE LITTLE CHILDREN.

The tenderness of the heart of a true Christian is elegantly signified by our Saviour, in comparing such an one to a little child. The flesh of a little child is very tender. So is the heart of one that is new-born. (Naaman's washing &c. is a type of the renewing of the soul.) Not only is the flesh of a little child tender, but his mind is tender.

A little child has his heart easily moved, wrought upon and bowed : so is a Christian in spiritual things.

A little child is apt to be affected with sympathy to weep with them that weep ; and cannot well bear to see others in distress : so it is with a Christian. John xi. 35. Rom xii. 15. 1 Cor. xii. 26.

A child is easily won by kindness : so the Christian.

Easily affected with grief at temporal evils, and has his heart melted, and falls a-weeping : thus tender is the Christian with regard to the evils of sin.

A child is easily affrighted at the appearance of outward evils or any thing that threatens its hurt : so the Christian is apt to be alarmed at the appearance of moral evil, and any thing that threatens the hurt of the soul.

A little child when it meets enemies or fierce beasts, is not apt to trust its own strength, but flies to its parents for refuge : so a saint is not self confident in engaging spiritual enemies, but flies to Christ.

A child is apt to suspect evils in places of danger, afraid when left alone, or in the dark, or far from home : so is a saint apt to be sensible of his spiritual dangers ; jealous

of his
also
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dread
with
2.
aw

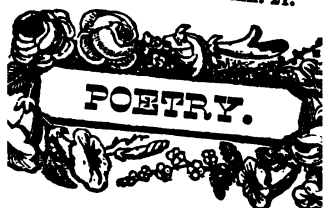
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PSALM ix 14.—Approaches superior
to: so saints, God. Job xiii. 21.



PEACE WHICH THE WORLD CANNOT
GIVE.

There is a *calm* the *poor in spirit* know,
; softens sorrow and that sweetens w
e is a *peace*, that dwells within
breast,

A HYMN FOR SUNDAY SCHOOL TEACHERS.

"Fearful and glorious is thy name,"
O Lord! thy wonders are unknown!
And seraphs, with their wings of flame,
Glow, like bright stars, around thy throne.

Yet could we mount our eager view
To gaze into that world of love;
There should we meet with children too,
Once our's on earth, now thine above.

Yea and the meanest, least of those,
That throng in light at thy right hand,
More of thy power and glory knows
Than sages here can understand.

Hail, sainted infants, we rejoice
O'er you, our eldest born above;
We joy to think that first our voice
Told you of Jesus and his love.

And now ye see him face to face!
Fain would our eyes behold him too,
But unaccomplish'd is our race,
Yet faint and trembling we pursue.

Saviour! upon our pathway shed
Light from thy countenance benign;
Strengthen our hands, lift up our heads,
And bless our work, for it is thine.



THE
CHILDREN'S FRIEND.

No. XLVI.] SEPTEMBER, 1828. [

THE GAOLER AT PHILIPPI.

“My dears, (said Mr. William) as your children as they were sitting at home in his study,) what must we do about this evening? The Duke and Duchess have just arrived.”

your innocent wishes. We will therefore make the gaoler the subject of our present conversation.

"I must however first mention, that Paul felt a desire to go with Silas into Bithynia, to preach the Gospel there; but the Spirit suffered them not. They then came down to Troas. In the night a vision appeared to Paul. There stood a man of Macedonia, and prayed him saying; Come down into Macedonia and help us. After he had seen the vision he and Silas tried to go into Macedonia assuredly gathering that the Lord called them for to preach the Gospel unto them."

"Then do our dreams (said Ch) tell us what to do? If so, I'm sure I should have to travel a great deal. I am sometimes sailing, and often journeys I know not where."

"Our dreams, my dear, are lighter than the workings of an unbridled imagination. But in the times of prophets and apostles, the Almighty pleased to make his will known to servants in the visions of the rapt."

"Having reached Philippi, Silas went out of the city by a street where prayer was wont to be made; and there they preached the Gospel. The Lord opened the heart of the woman, and she attended to the things which were said."

many days, crying out; T
The servants of the Most Hig
which shew us the way of sa
This grieved Paul; and in the 1
Jesus Christ he commanded th
to come out of her."

"If you please, papa, (said E
what is meant by a spirit of divina

"At the time of our Lord's a
nce upon earth, (replied Mr. Will
t seems, that Satan was permitted
emarkable manner to possess the
f men; in order most likely to
r Saviour an opportunity for dis
g his power over the kingdom of
ss. This poor girl was what we
ll a fortune-teller, and brought
in to her master

d Jesus, or
d so much

ms,) they
first loved
ed them by
en all was
e holy men
o God, and



ty, brought
eed of that salvation which
as had preached in the city ;
h preaching he had treated
; and in the agony of his
aimed : ‘ *Sirs, what must I
d ?*’

my dears, the apostle’s re-
ve in the Lord Jesus Christ,
nalt be saved, and thy house.’
dear children, how wonderful
er of converting grace. This
r, now softened and changed,
ostles, the *same hour of the*
washed their stripes ; and
ed, he and all his straightway.
vas not all. When he next
om into his house, he set
-VOICED, be-

HISTORY OF A LITTLE MOOR.

In a Letter from a Swedish Divine to Prof
Franck.

In the year 1752, a little Moor of seven years of age, was brought to whose whole education I was to care of, at the request of a person of high rank, who had taken him up an orphan. The captain of a ship who brought him hither, in 1751, gave out to be a prince ; and his father well have been a person of distinction. But be that as it will, he kept the name of a prince. He was a child of fine excellent parts ; and though at first was somewhat savage, yet by his natural sincerity, he rendered himself superior to our children in many things. In the space of a year he learned perfectly the Swedish language, and could speak when he was committed to my care. He learned also to read it in one year, time, and understood his catechism and another summary of the Christian religion and duties, entitled ‘ The Rule of Christian-
tion.’ Besides this, he got pretty by heart the histories of the Bible, published by John Hubner ; and delighted much to relate them on all occasions to his school-fellows. He was very attentive to what he heard and read, and would reprove those who offered to do otherwise with him in the church, telling

others, with great simplicity, to
same.

mention an instance or two of it.
he once to a place where different
were at dinner. At his opening
or, some of the female sex were
ned, on account of his black co-
but after hearing him speak, they
not but confess that he was a bless-
th. One of the company asked
hich of the little ladies who were



you say so? (replied one of the pany :) look at your hands ! our are white, and yours are black !” answered, “That is but outward turn ye within, and then you will how you look there.” Upon which came out of their eyes ; and one of the guests began to discourse upon these words :—“They shall come from the east, and from the west, and shall stand down with Abraham, and Isaac and Jacob, in the kingdom of heaven : but the children of the kingdom shall be cast out.”

When he was in health, he frequently spoke of a ‘spiritual baptism.’ A servant said once to him, she would eat with him out of the same dish because he was not baptized. He replied for answer that he was baptized in respect. She asked, “How?” He answered, “I am baptized *spiritually*.” She asked, how it appeared that he was baptized spiritually? He replied, “I were not baptized spiritually, I could not believe in Jesus.” Being at church a little before his sickness, there was sung at the end of divine service, a verse out of the Swedish hymn, to this purpose :—“I am certain, and rely that neither death nor life shall separate me from Jesus ;” at which he asked what he laughed for?

he saved. —

the redemption from sin,
well! and how admirable
vation, of which he enjoyed
and concerning which the
said to his disciples, "Re-
se your names are written in

he loved his company; he was
acceptable to God and men.
rsation will be remembered
ure by all that knew him. He
et savour of Christ wherever

If at any time silly people
n, on account of his blackness,
only for answer, "I am the
God." A woman asked him
hall you be white?" He re-
I shall be

ed in —
sometimes shorter. —
more especially for having brought
out of the wilderness (as he exp
it) to the light of the Gospel, and
him his child. Before he was bap
he prayed under his sickness
night, "Lord Jesus! thou dwel
my heart, and I long for thy
Though, on account of the pain
breast, he could not speak for t
four weeks, yet in the night be
death he recovered his speech,
fervently, and spoke so clearly
tinctly as he had not done in hi
In the morning the nurse set hi
the chair; and telling her at
he was chilled with cold, she
— again; upon which 171



ANDREW LINDSAY.

This poor boy was born in the town of Inverness, in the north of Scotland, of very poor parents; and, though he was very poor, he was very pious, and he was very idle with his book, and he was very wicked in all manner of wickedness among

I could not but observe, v
a poor child on a cold mo
sea to hear the word, wit
ing, or any thing to cover
weather. I enquired if t
whom I had been told so
and being informed that
I again looked at him
might know him hereaf
him in the house of God
he appeared to hear w
and delight, looking sted
ter, as if he would eat
This encouraged me to
return to Cromarty, an
questions to him :

your book, which must reveal
that sin. Deal plainly therefore, and
you say nothing but the truth.

As far as I know of myself, this is
all. I am sure that I am in a state of
ignorance, but want the affecting sense of it
to go to sermons to get a deep sense of
the misery of my natural condition : for
I heard my minister say, That unless
a man both saw and likewise was affected
with the misery of his state by nature, he
cannot prize Christ.

What if the Lord hath promised
that affecting sense of sin ?

I could wish to learn if there be any
encouragement in the Bible.—I thought
of him to John xvi. 7—11 ; and of

sermons at communion seasons, and yet never bow the knee to God in prayer?

A. I do bow my knees; but though this be my practice five, and sometimes six or seven times a day, yet I do not call it Praying to God; for I am out of Christ, and therefore want the spirit of prayer.

Q. Was it your ordinary practice in years past to attend sermons as in these days?

A. If I except the last half-year of my life, my ordinary way was to hear sermons but once or twice a year; and when I did hear, I was so weary before sermon ended, that I used to leave the church and go to play.

Q. How comes it then that you now attend on week-days as well as on the Lord's Day?

A. I can give no account of it but this, That as I formerly had no heart to come at any time, so now I dare not keep from hearing.

Q. Have you at any time conversed with your minister?

A. No. What would he think if a poor boy like me should presume to go to him? *I had not come to you if you had not called for me.* It is true indeed I once asked A. W. your acquaintance, how I might glorify God; and he told me that "to obey God

my own question now ;
It be true what the man told me,
fallen man cannot glorify God
Heving in Christ, and obeying his
ments in his strength." This la
so much above his years, occasione
ing him how he came to all that kn
—and he modestly answered, " I l
Gordon preach." As if he had sa
knowledge bears no proportion to t
ivantages which I enjoy." So tha
sy to observe, instead of being puf
was rather ashamed of his ign
this I advised him to be much in
ayer ; to continue his attendance o
ordinances ; to be obedient to his
t so religion

the mystery of sin in the heart : particularly I find a woeful inclination to trust myself, and to lean on religious exercises, and to grace received, more than on the fulness that is in Christ."

The last time I saw him was about the beginning of the year 1740, when he walked three or four miles with me, and told me, that for several months he had been under the force of many sore temptations ; but the Lord had graciously brought him forth to behold the light of his countenance, and to rejoice in his righteousness.

THE GOSPEL.

(*From Horne's introduction to the study of the Holy Scriptures.*)

The word Gospel signifies good tidings, and to the word Gospel we often find other words connected with it, which explain the nature and tendency of it, and should recommend it to our acceptance. It is called the *Gospel of peace*, (Eph. vi. 15.) because it proclaims peace with God to fallen man through Jesus Christ. *The Gospel of God concerning his Son*, (Rom. i. 1—3.) because it relates every thing concerning the truth, preaching, miracles, death, resurrection and ascension of Jesus Christ. *The Gospel of his Son*, (Rom. i. 9.) *The Gospel of sal*

... because it proclaims the right and dominion of the Messiah and privileges of his kingdom, in the duties of its subjects. *The Gospel*, (Acts xv. 7.) *The word of life*, (2 Cor. v. 19.) because it makes the manner and terms by which we are reconciled to sinners. *The Gospel* (the glorious Gospel) *of the blessed* (Tim. i. 11.) as being that dispensation which exhibits the glory of all the divine attributes in the salvation of mankind. *Angels of the grace of God*, (Acts xx. 24) is a declaration of God's free favour towards all men.—The blessings and promises in the New Testament, (Gal. iii. 14) the publick profession of Christ.

M. Yes, I did say so: and it is true dear child.

Ch. Do you know what you read morning before prayers?

M. What did I read?

Ch. Look, mama, I will shew you: "is no fear in love; but perfect love cast out fear." 1 John iv. 18.

M. And is this your puzzle?

Ch. Yes, mama, I do not understand how both can be right.

M. Why then I think it is a puzzle to you, and not for me; for I do understand it.

Ch. Then pray tell me, how do you explain it?

M. I will try to make it clear to you; but first, tell me, why you would not go through the gate into that pretty garden where I sent you with Susan this morning to have the nosegay made up?

Ch. Because of that great dog, mama. He barked so loudly, and looked so fierce, I was afraid of him.

M. But the gardener was there, and he told you the dog would not bite you?

Ch. I know it, mama; but I cannot tell you I did not like him any better than the dog. He looked so surly, and he was so cross: mama, did Susan tell you he scolded a poor boy that was standing by the gate? Indeed I think he was a wicked man, for he took God's name in vain; and I saw him hold such a great stick in his hand, I thought he was going to beat the poor boy, I did not like the man at all, mama; I am sure he was a very surly man, and I was afraid of him, as well as the dog; so I did not go in.

THE LITTLE WAY :

M. I know, dear mama, you love
so does papa : and you both do :
to make me good and happy ; and
both very dearly, papa and you to
and mama I do.

F. And without being at all afraid

M. Afraid ? dear mama, no, I am
aid, when I am with you I always
be safe and quite happy : but now,
use, my puzzle.

M. I think we understand what we
in reading this morning : " Perfect
geth out fear."

M. But you know what I mean
ple, mama.

M. Wait a little—you were at play
running on the grass-plot when the sun

Ch. I thought of it, mama :
afraid to venture there without you.

M. Were you afraid of being
then ?

Ch. O no indeed, I could have
good care of that ; but you know you
my ever going there without you.

M. Were you then afraid of him
after you with a great stick ?

Ch. Dear mama, no : you never

M. Did you fear I should send
dener after you with his great dog

Ch. Why, mama, I think you
with me.

M. I am trying to find out
could possibly be afraid of.

Ch. I was afraid of vexing you
and making you angry. *I was*
doing wrong. I love you, dear
it would be very wrong in me
you bid me not do.

M. Tell me, my child, who is
“ If ye love me, keep my commands”

Ch. Jesus Christ.

M. And if so, will not those
love him best, who are most af-
fected by his commandments and the
Holy Spirit ?

Ch. Ah, mama, I begin to

M. There are two kinds of
child. When you saw the gardener
great stick and his great dog
afraid ; but this is not the kind
of God will have towards its
children.

Ch. No, mama, I see that
not love that gardener at all.

M. You felt dread and
about all that

... dear mama, I understand the more I love God, the more afraid of doing wrong; for this pleases him.

M. Yes, therefore I said the more we shall fear God, the more we shall fear the fear that springs from *terror* will lead us to run away from God, as you the gardener; but the fear that springs will lead us to fly to God, as our parents when you run to throw yourself into their arms; and this fear will keep you from doing what you know will please your heavenly Father.

Ch. Thank you, mama: you have puzzled quite plain.

M. Now then let me give you a word out of the Bible, where you will find this holy fear and this perfect love keeping God's commandments as the effect of both, all joined together.



CYRIL.

Church-History furnishes us with instance of early piety :—At Caesarea, a child named Cyril, in a tirade of persecution, called continually on the Christ ; and neither threats nor punishment could drive him from it. Many children of Heathen, and his unnatural parents, turned him out of the house, but he brought him before the judges, and entreated him, but he would not hear of your reproaches,—God will show that I am expelled out of a better mansion. I feel that he would recant, saying “Y. I got rich ; I go to enjoy them.”

tyrdom amid

and magnify your Lord.

Sing of his wisdom—knowledge,
Although he dwells in light,
No heart is hidden from his eye,
Or absent from his sight.

Sing of the wonders of his love,
And praise and glory give
To him who left his throne above,
And died that you might live.

Sing of the wonders of his grace,
Who pardons all your sin ;
And says that such as seek his face,
Shall life eternal win.

Sing of the wonders of his power,
Who with his own strong arm
Upholds and

Nor heaven or hell
Thee, while the first archangel
He veils his face beneath his

Lord, what shall earth and a
We would adore our Maker !
Meek, on our knees, to thee
The great, the holy, and the
Earth from afar hath heard !
And babes have learnt to lie
But oh! the glories of thy
Leave all our soaring thought

LAST JUDGM

The Judge ascends his ar
He makes each secret sin
And all with shame conf
O then! what int'rest sh
In whom shall I my ref
When the most just hav
Thou mighty formidable
Thou mighty formidable



THE
DREN'S FRIEND.

OCTOBER, 1826.

[Vol. V.]

'S SON RAISED TO LIFE.

is an only child. Her mother,
has been taught

into dust, but Jesus ca-
them to a joyful resurre-

Maria who listened
tion, feelingly replied
will, if I be like my de-
loved Jesus, and is n-
presence."

They reached the co-
and Mary received the
kindness. Jesus was the
discourse.

"How great" said
power of Christ. True
not be afraid to die, sin-
clared, that he hath the
the invisible world, and
wanted to enter into sor-
or happiness, we should
knew that the keys were
of a friend, who dearly
sought our highest good
not be afraid to knock
Oh! then let us seek to
in Jesus, in whom alone
and happy."

"I am thinking,"

"how mighty kind it
Saviour to take this key
gate of death, that the
dow's son might come
his poor mother."

"Aye," said Mary
forth his own glory.

NOT widow and her son.
asure," replied Mrs. S. "Your
ar Redeemer ever went about
; for his heart was full of love
ess. Having healed the Cen-
vant at Capernaum, he went
y to a city called Nain, and
his disciples went with him,
people. Now when he came
e gate of the city, a most af-
ne occurred. Behold ! there
d man carried out. A funeral,
, is always a solemn sight ; but
; something very much so it
was the funeral of a son—ar-
-the only son of a widow ! Al-
y happiness was perhaps cen-
ed on that child whom she fond

rs. S. resumed. "The
said; 'weeping may endure for
nt, but joy cometh in the morning;
when the Lord saw her, he had com-
mission on her and said unto her—weep
ot."

"My dear mama," said Maria, "how
was it possible for the poor widow to
forbear weeping?"

"Our blessed Saviour, my dear, meant
this exhortation as a step to his purpose
of mercy towards her. He intended to
turn her mourning into joy. Having
reached the bier, on which the corpse
lay, he touched it. Then they who bare
him stood still. But oh! how wonder-
ful! That Eternal Word, now veiled in
mortal flesh, which at the creation said,
let there be light, and there was light
spake the young man into fresh ex-
tence. No sooner were these words
tered; 'young man I say unto
ARISE; than he that was dead sat
and began to speak."

"Surely," said old Mary, "his
words would be prayer and praise."
"Aye," said John, "but what
you would his mother say?"

"Why," added Maria, "perb-
heart was too full of joy to spe-
"Well," said Mrs. S. "J
ly delivered him to his m-
fresh token of his love and

all-
his
racy
thr
all

...astounding v
gale, that this rumour of him
throughout all Judea, and
all the region round about.

"Now, my good friend," s
"Jesus is ascended up on h
power is given to him in heav
earth, so that all who believ
shall never die eternally. L
then sorrow over departed
friends, as those who have no l
only part, to meet again *for ev*

As the sun was fast settin
the western hills, Mrs. S. return
wards with her little Maria, w
talk of nothing else as they
rough the corn fields, but of t
ss of Jesus in raising the wid
life.

prised the country formerly occupied by the tribes of Issachar, Napthali, and Asher, and by part of the tribe of Dan : and is divided by Josephus, the Jewish historian, into Upper and Lower Galilee. Upper Galilee abounded in mountains, and from its nearness to the Gentiles who inhabited the cities of Tyre and Sidon, it is called Galilee of the nations or of the Gentiles, (Is. ix. 1. Matt. iv. 15.) and the coasts of Tyre and Sidon. (Mark vii. 31.) The principal city in this region was Cesarea Philippi, through which the main road lay to Damascus, Tyre, and Sidon.

Lower Galilee, which lay between the Mediterranean sea and the lake of Genesareth, was situated in a rich and fertile plain ; and according to Josephus was very populous ; containing upwards of two hundred cities and towns. This country was most honoured by our Saviour's presence. Hither Joseph and Mary returned with him out of Egypt, and here he resided until his baptism by John. Matt. ii. 22. 23. Luke ii. 39. 51. Matt. iii. 13. Hither he returned after his baptism and temptation. And when the devil had ended all the temptation, he departed from him for a season, and Jesus returned in the power of the Spirit into Galilee ; and there went out a fame of him through all the region round about. *Mat.*

that he was called a ...
9. The population of Galilee
great, our Lord had many oppor-
doing good ; and being out of
of the priests at Jerusalem, he
ve preferred it as his abode. To
ce our Lord commanded his apos-
e and converse with him after his
n. Matt. xxviii. 7. 16. And of
ry, most, if not the whole of his
ere natives ; whence they are all
the angels, men of Galilee. " Ye
halilee, why stand ye gazing up into
" The Galileans spoke an unpo-
nd corrupt dialect of the Syria. This
r proceeded from their great com-
mixture with the neigh.

a party of them to be treacherous, and during one of the great festivals came to sacrifice at Jerusalem. The character of the Galileans explained in St. Luke's Gospel, (x. 34) *blood Pilate mingled with the* and also accounts for his quest *heard of Galilee*, and asked if *Galilean*. Luke xxiii. 6. On was accused before him of sedition and of exciting the people to rebellion, and found this fellow perverting the law, forbidding to give tribute to Cæsar, that he himself is Christ a Jew. Luke xxii. 2. When therefore it was said among other things, that he was of Galilee, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place"; Pilate caught him in his observation, and instantly enquired, "The man were a Galilean?" This prejudice against the inhabitants of that district, by their frequent coming to Jerusalem on this account the more ready to receive any charge which might be brought against any one of that people. The principal cities of Lower Galilee in the New Testament, are Tiberias, Capernaum, Bethsaida, Nazareth, Cana, and Nain, Cesarea of Palestine, and the other cities and Beth

... the cities wherein most of
works were done, because they re
he said, " Woe unto thee Chor
unto thee Bethsaida ! for if
works which were done in you
done in Tyre and Sidon, they
repented long ago in sackcloth
But I say unto you that it shall be
lerable for Tyre and Sidon at
judgment than for you. And thou
naum, which art exalted to heaven
brought down to hell : for if the
works which had been done in
been done in Sodom, it would have
until this day. But I say unto you
be more tolerable for the land of
the day of judgment than for all

vated with great

fruits; and therefore aptly
church of God, which is called and sepa-
to be favoured with especial means of g

And such was the happy state of the
God called them, and revealed himse
them, and separated them from the ma
He delivered unto them his law, moral
ceremonial; and gave them types, prom
and prophecies of the Saviour, who w
come of their own nation, as a red
from sin, and its consequences unde
curses of the law. He sent to them
after another, his servants the proph
teach and exhort them. "What mo
could he do for his vineyard that he
for it? Wherefore when he

forth comes he

Never man spake like this man." ~~we~~ all, but they *believed* not. "Bless they who have not *seen* and yet have *it*." Because of unbelief they despised him ; " they cast him out ineyard and killed him." Then ~~it~~ blood rest on them, according to the imprecation, " His blood be on us and children ;" which prepared the way fulfilment of the saying I have just ~~in~~ my text ; " He shall come and destroy husbandmen, and shall give their vine to others."

Their punishment was twofold. They were destroyed—their city—the people—themselves—within forty years.

him who ruleth in the heaven.

ed to him in the Gospel of his Son, and saved. Herein we see the goodness and verity of God: towards us, goodness towards the Jews, severity; because continued not in his goodness.

This subject of the rejection of the Jews and the fall of the gentiles, is most important and interesting. May God open our hearts to see and feel it in all its glory and awfulness, and help us now, in a manner to improve it to ourselves.

“ He will destroy those husbands
If such was the faithful severity of
wards the Jews for hardening their
and being unfruitful under the
“ we require less of us ;

26, If You were

as a church and nation, because
se them—if we were to have no
bath bells calling us to church—if
to go no more back and forward to
ath school, to hear of that dear Sa-
ho says, "Suffer little children to
nto me and forbid them not, for of
the kingdom of heaven;" and where
y meet him too, for he says; "where
r three are gathered together in my
there am *I* in the midst of them"—
re, like the Jews, to be driven amo-
tions of the earth, without a home
try of our own! Oh think of this
, my dear children; and while ye
the poor Jews, pray for yo-
our out

fore me, whose faces I love to see, and souls I pray for; because they will in this their "day of grace, the time to belong to their peace, and so they are hid from their eyes" in the "black darkness for ever." Perhaps this may be the last time God's Spirit is with you. Perhaps before another year you may be "cut down as a cumber to the ground." "Quench not *now* the Spirit." "Take, O Lord, from *me*, and make my heart of stone, and give me a heart of flesh"—let many a thoughtless and careless one *now* say.

There are some of you I could not love because of your ignorance, your hardness of heart, your cold indifference to the work Christ has done and suffered.

To you it is nothing that you have broken God's law, and are under its curse.

To you it is nothing that only a thin thread of life, soon snapped asunder, keeps you back from eternity.

To you it is nothing that God has condescended to be gracious to your souls—that he loved the world as to give his only Son, that whosoever believeth on him shall not perish but have everlasting life.

To you it is nothing, that Christ wept and groaned, and bled and died for the unjust, that he might

rection of life, and they that have
l'unto the resurrection of damna-
when "these shall go away into
ing punishment, but the righteous
rnal life." Oh repent before it be
, for

re's no repentance in the grave,
pardon offered to the dead!

he more earnest with you, because
ad under my care during several year
thing, many such careless, unconcern
rdened children. I have seen the
the school, and share in its praye
structions, for one, two, or three, a
ne few cases, six, seven, or eight yea
--- if more informed than wh

Happy children that will then say,
behold thy pound hath gained ten pound
Such children will have in after life im-
proved their early instructions in a tenfold
degree, and will in that day have their pi-
teachableness, and industry owned be-
fore men, and angels, and crowned with the
praising sentence, "Well done, good
faithful servant, thou hast been faithful
in a few things, I will make thee ruler
of many things: enter thou into the joy of
the Lord." While the slothful and hard-
hearted "will be cast into outer darkness, there
shall be weeping and gnashing of teeth."

Some children that have run well for
time, have fallen back. I have seen such
be "lovers of pleasure more than lovers
of God." Vanity and folly have sprung
up apace, and their instructions becoming
"weariness to them," they have "forsook
us, having loved this present world." Al-
though perhaps, they are openly breaking the sa-
bath and giving themselves up to the por-
nities and vanities of this wicked world. But will
dress, or vain amusements, or any
worldly thing do for them on a death-day
or at a judgment day? Then will they
"miserable comforters are ye all!!!"
that I had regarded the entreaties and
wings of my teacher, and 'known in
the things that belong unto my pe-

and pray for them, that we may
keep them from their evil ways.
O ye, my dear children, harden not
your hearts under the means of grace, as the
Satan wishes you to do. Listen to your instructions. Treas-
ure up in your hearts. Pray for a
blessing on them. Pray for your teachers.
that they themselves may be taught by the
Holy Spirit. And pray for yourselves, that
the gracious Spirit may make you fer-
vently understand, and love all that they teach.
Never come to school without
One dear scholar who has been
a Christian since she was thirteen
has adorned the doctrine of God
in the dutiful discharge of every
duty in her family over

How will you
When all the Gentiles and
Against you will in judgment rise?

ANNA.

STORIES FOR VERY LITTLE CHILDREN.



... this picture?

**If God is pleased to send . . .
she must pray that she may more
the doctrine of God her Saviour in al
, by being meek and lowly in heart.**



Here is a coach. How the horses



What is the next picture?
see Mary and Jane walking ou
heard to-day that dear Jane is
again: and Margaret is con
them. How happy and good!

Where sisters dwell and broth
Quarrels should never come

And this is the case with

sacred Scriptures ; and evinced the
 ardent desire to have those parts ex-
 plained the meaning of which she did not
 understand. When one of her visitors observed
 that she had been a good girl, she said
 " Ah ! but were it not for the love of
 Jesus Christ I should be lost ; for I have
 many wicked thoughts, and God will put
 every secret thought into judgment
 according to the means of grace wrought
 in the hearts of older Christians to the blush. She
 entreated her mother to take her with
 those meetings of social prayer and
 praise which she was in the habit of
 attending ; conceiving herself most happy
 in the service of God ; and thinking with the
 Psalmist, " a day in thy house is better
 than a thousand." She would often take
 the substance of addresses delivered at
 school, informing her parents of the
 names of the children who lived ;

weep.
I am gone.
And on her face
she might go with her
will soon come to me, and
happy." Then turning to
"dear sisters, be good; fear God, and
the Lord Jesus Christ; and then we shall
all meet in heaven to be happy together.
Having said this, she died. W. S.

CHILD'S PRAYER.

My heavenly FATHER, when to thee
I lift my hands and pray;
May I not only bow the knee,
But feel the words I say.

My every sin, O Lord, forgive,
My every want supply;
For JESUS died that I might live,
And pleads for me on high.

O send thy HOLY SPIRIT;
To dwell within my heart
There may he make thy glories
And never, Lord, depart.

There be that go

There is a road so broad and
That many a traveller is there
Of every age and every clime,
Treading the downward course
And some are grave, and some
Some labour hard, while other
And much I wonder whence they
And where shall be their final

Busy and restless as they seem.
Their life is but a troubled dream
Now like the summer heavens bright
Now like the winter's dreariest night
Each seeking with an anxious mind
A something which he cannot find
While darkness all the future shrouds
In thick, impenetrable clouds.

With gems adorned, with roses crown'd
Some lightly o'er the velvet ground
(As thoughtlessly they trip along)
Dance to the viol and the song
When sickness, war,

MATTHEW vii

"Because strait is the gate,
way that leadeth unto life, and
find it."

The narrow path that leads
Is found where few repair
Unlike the road so gaily trod
For multitudes come there

Unlike to that which down
This leading to a hill,
A strait and (often) steep ascent
Is tending upwards still.

They walk with care who tread
With steady pace and slow
Some burdened with a load
And heavily they go.

But I can hear their voice in
And prayer to God ascend
And I can see their toilsome
In peaceful slumbers end

And high before them I behold
A place not made with hands
With gates of pearl and streets
The shining city stands.

To this they still direct their
While beaming glory spreads
(Long ere they reach the heights
Its light around their heads)

Their way, though rough, is straight
And when the hill they gain
All such as to the end endure
Shall there in triumph reign

Then crowns, and harps, and songs,
And they with God are blest
Farewell to burdens, griefs
And welcome -- endless rest

Then whosoever may walk
By wicked people trod;
O may I never go astray



THE
CHILDREN'S FRIEND

NO. LIX. NOVEMBER, 1828.

PLAGUE OF FROGS.

Those who have read the
the deliverance of the people
out of Egypt by the hand of
remember the

mies. How
tice and mercy of God, ~
save by the most trifling means.
he is the Lord of Hosts, he
need of powerful armies, the
of angels, or the thunderbolts o
to punish a sinner or sinful nat
frog, or the *fly*, in his hands, i
cient instrument of vengeance
river Nile, which was the objec
admiration to the Egyptians,
made to contribute to their pun
The expression, "the river sh
forth frogs abundantly," not c
the *vast numbers* of those anir
should infest the land, but it
to imply, that all the spaw
atures, which was alre
should

... apartments are so (those of the ancient nat lodgings were not in the but recesses on the groun their ovens were not like on the side of a chimney, near where the glowing heat wou away the frogs; but they d the ground, in which they earthen pot, which having heated, they stuck their cakes side to be baked. To find s full of frogs, when they cam them in order to bake their b to find those nasty creatures in when they sought repose; n been both distressing and disc the extreme.

born of a
told to me upon
ensible that I was a sinner ;
mind that, because I thought I was no
er a sinner than the rest of mankind. The
advantage of sitting under a godly minister,
made me see that my own righteousness
could not save me ; but I was not mindful
of it, neither did I think about any other
righteousness, till my sister once told me I
could not be saved but by Christ, and " that
all the advantages I enjoyed of hearing the
Gospel and of a religious education, would
rise up in judgment against me, and make
my condemnation greater, and that after I
had so many warnings from my parents and
from her, they would all own my condem-
nation just, and glorify God in it." The
words made some impression on my mind
but did not take deep root ; yet it did
quite wear off, and it did oftentimes fill
with terror. This was followed with
dreadful thoughts of death, hell, and e-
ty. Then it was the Lord was plea-
shew me that I was a great sinner.
I could not escape at the judg-
Then I used to think on those in-
was very dreadful to me to think
wicked would do at the day
and of being in that dreadful
Then I thought of the joys of

... some impression on
I thought it was very merciful
to take her away and leave
not fit for death. He might
taken me away and sent me
spared her a little longer to be
her parents, and the joy of her
sisters. These words in Prov
love them that love me," &c.
comfort to me: likewise Christ
little children to come unto
thought also on that text, "
to call the righteous, but sinners
penitance." I thought it was
descension in Christ, that he saved
such sinners as I was; though I
any great terrors on account
cause of

unbelief." I thought I had sinned knowing that I was wrong ; but the verse also comforted me : " How this cause I obtained mercy, that in Christ Jesus might shew forth all labouring." 1 Tim. i. 16. Neither Lord suffer me to go to the Law. I could not be acquitted there. I way of salvation by Christ, having religious parents, who from my youth me to read the Scriptures and search. This has been made of use to me. Oh ! may the Lord teach me to know and see myself interested in their promises have been greatly of use and comfort, particularly the 53d, 54th, chapters of Isaiah. One time I was in a doubt whether I was a child of God because I did not mourn so much over my sins, and had not such tears as others. I told this to one of my school-fellows, who said I might be like Lydia, who received the word with joy ; and reproved me such a sight of sin as I hope ever desire to have ; viz. to see the poor, miserable, blind, and naked creature that I may be humbled before God on account, and at the same time respond, but to have faith in Christ able and willing to save me. The M^r Gowan preached from the

... that they did not
account of their sins as others ; so t
mourning to have what others mou
He said it was a plain proof such a
alled by grace. One time I thoug
so young, and was such a little insi
reature, that God had something
ink of that was better, and that h
ot take notice of such a poor sin
as ; but I heard a sermon in whic
served, Christ would not lose or
hole body. and that the weakest an
t believer should not perish, bu
ought safe to glory. and that wh
meth unto him he will by no me
it. Amongst all this, I had very
id very pleasing prospects of de

then I saw my interest in him to be . . .
One time I was thinking upon that text
"Come unto me, all ye that labour and
heavy laden, and I will give you rest."
I thought, how did I know that Christ
willing to save me? then that text came
with power: "Who so will, let him come
take of the water of life freely." Another
thing that comforted me was, the faith-
fulness and tenderness of God; his love to
people, who love him so little. Some
texts as these very much comforted
Rom. viii. 38, 39. "For I am persuaded
that neither life nor death," &c. "For
mountains may depart and the hills be
moved, yet my loving-kindness shall
depart," &c. And "Ho every one
thirsteth, &c." Likewise the tender
and love of Christ to his own people,
he loved them, and "gave himself for the
church," &c. "Like as a father pitieth his children," &c.
And "Though he is the high and low
One," &c. Mr. Ryland observed,
"to be *contrite*, was to be broken for
and from sin." One night he preached
from Dan. v. 26. "There are weighed
the balance and art found wanting."
He observed nothing but Christ's righteousness
could make them equal; all our own
works will for ever be weighed down.
Put me on prayer to the Lord, that he

made it appear
to me: viz. how awful it
the parents on the right ha
dren on the left; and thoug
up many prayers on my a
world, yet all the tears and
world could not save me.
brother George's dying senten
affected me. I longed to be li
when in a comfortable frame
two verses he uttered on h
were very sweet to me.

This life's a dream, an empty sh
But the bright world to which I
Hath joys substantial and sincere
When shall I wake and find me th
O glorious hour! O blest abode
I shall be near, and like m
And flesh and

heard of a fire somewhere, and could not
to sleep for fear our house should be burnt;
however I thought the Lord could protect
me and receive me to his arms if I was burnt,
and so went to sleep very comfortably.
The morning I read a chapter where
book opened. It was at these words in
91st Psalm: "A thousand shall fall a
side, and ten thousand at thy right hand;
but it shall not come nigh thee," &c.
The whole Psalm was very comfortable to me.
Another time I was very low and dull,
thought my sister being out made me
and that I should be more cheerful, if I
out; but I remained the same, having
fear of death before me. I strove to
it off, but could not. I had these words
Heb. xii. 23. before me: "See that ye
fear not him that speaketh, &c." I thought
it was God who put these thoughts of
into my mind. I was taken ill the next
and was afraid of death, though I did not
apprehend it nigh: I had terrible views
of eternity, of my state being fixed in a
moment, to be in endless misery, or eternal
happiness. Soon after this text of Scripture
came to me, Isa. xl. 11. "He shall gather
the lambs in his arms, &c." I was
pretty comfortably for some time, when
Ryland preached from Jer. iii. 22. "Ye
backsliding children, and I will visit you."

...on my sudden times
that I had backslidden, but h
encouragement to return : th
it will be my daily prayer th
keep me close to himself, an
of my youth, as I am unable
Thus far I hope the Lord has
my way, and that he will cont
in my heart : for whom he love
to the end. And I hope and
make me sensible of my own
more of the beauty and fitness
save me ; and that he will b
bless me, with all those who,
goodness and mercy of God, ha
useful in confirming and stren
in my way to heaven. I am n.



BURNING WIDOWS IN INDIA.

DEAR SIR,—During a residence in
of nearly twenty years, I yesterday,
first time, went to witness a suttee
chosen for this cruel and un-
of a Bramin, wh
days ago

... or the wor
sed, among others, with
was more or less in liquor
various ceremonies were got
in such cases precede the
these doubts had given pl
conviction in my mind, that
sober senses, and fully aware
act she was about to perform
the more satisfied from the
often asked her by the Europ
present, "Whether it was l
and inclination to burn hersel
she always returned the same
"she knew what she was doi
it was her own pleasure to bu
offered up the more her
1800

most ene
in the fire had it
tended it should. All this
excepting the priests, interfered; but
the miserable sufferer did make her escape



from the flames, and in run
the river, either fell or thre
feet of Major T—

by laying hold of her burning coals. An attempt was now made by the natives to carry back their victim to the burning pile, which was resisted by the European gentlemen present, and one of the number was dispatched to acquaint the magistrate of the woman's escape, and leave pleasure regarding her. But before the messenger returned with instructions from civil authority, the Bramin had succeeded in persuading the poor creature once more to approach the fatal pile; and as she declared, on being asked by those present that it was her own free will and desire to ascend the burning pile, they ceased to interfere, fearful of giving offence to the natives of the native population on the

their miserable victim, with the intention, no doubt, of preventing her again disgracing herself by escape, more than from any desire of putting a speedy end to her sufferings. But it was impossible for any man posing the smallest pretension to feeling to stand by and quietly witness such cruelty. The Europeans, therefore, again interfered when the woman speedily made her escape a second time from the fire, and ran directly into the river without any assistance whatever. No sooner had the unfortunate man entered the water than she was followed by three of the priests, who were distinguished to understand that they must desist from all farther proceeding in the matter, as nothing farther would be tolerated on the arrival of the magistrate. Not doubting their compliance with this injunction, the men were allowed to remain with the woman in the river; but no sooner had the gentlemen turned their backs, anxiously looking out for the arrival of authority to put a stop to such diabolical proceedings, than the three men attempted to drown the suffering wretch by forcibly holding her under water; and I must allow that *at this moment* would have been a *great relief* to the sufferer. From this situation, *however*, she was speedily rescued.

...director himself soon
to the great joy of his court
mediately ordered the prince
in this tragical scene into co
the chief actor, or rather suff
veyed to one of the native hos
to add, the poor woman di
o'clock this afternoon, forsak
own relations and friends, a
unworthy creature.

SHORT SERMON.

JOHN xiv. 15.

"If ye love me, keep my commandments."

Do you recollect, my dear children,
Jesus said these words—

which they knew must wound and grieve their kindest friends. And can such children be said to love? It is in word only, and not in deed and in *truth*; and little do such children think what sorrow they cause, and how many tears they may draw from the eyes of their dear parents in secret, who cannot but feel when a child is not obedient. Our blessed Lord said, "if ye *love* me, keep my commandments." Now I dare say your best friends have sometimes said to you, 'If you *loved* me, you would always do as I bid you, and *directly* as I bid you. If you really loved me, you would be good.' Actions speak louder than *words*; that is, they carry more force with them. It is no use to say one thing, and do another. There are some such children may grow up to be men and women. They may *talk* about religion, go to church, and even read their Bible; and yet have no real religion in their heart. They may profess to love God, and yet give no proof of it in their life and conduct. How can these people *love* Christ, who will not deny themselves any thing for his sake? who do not subdue their own wills, or strive against sin, or correct their tempers? Where is the proof of their love?

Now such people might be shocked, if they were told, they had no love to Christ. Ye

know one is : " Honour thy fa
mother ;" and in another plac
" Children, *obey* your parents i
for this is well-pleasing unto
Now what would you think if a
be told by her dear mother to p
away for her in a closet, and v
' now, my dear, do not take any
that child returned, if she wert
mouth filled with cake, or fou
touched it, though forbid to do
think she could fancy her child
Ah no ! Poor mother ! I know how
will feel—how grieved at such a w
in one whom you have watched o
lerly. But who else was grieved ;
Sawyer

terday; I may do it to day " Hence I
God to keep him, and praises him for h
him hitherto So much good does the
posed heart draw from one evil, seen
person.

The following anecdote was told by a
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'is it possible that you can have forgott
cause is to be decided today?' 'No, (said
I have not forgotten it, but I cannot
the time to go; I knew you would be th
am sure you are an honest man, and w
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and justice will be done.' And so it turn
the farmer who attended stated his c
claims so clearly that he lost the cause, a
ed home to inform him that he had gaine
perty.

BAKEWELL'S T



THE HALCYON.

The halcyon, says St. Ambr
eggs in the sand by the shore
From that moment, the winds
the sea becomes smooth, and t
tinues for fourteen days. Thi
she requires : seven days to hatch
to foster her young. Their
taught them to make their nest
stormy season, only to manife
ness by sending them a lasting

Spreading with joy the snowy sail
To catch the favourable gale.

"And dare they thus again to brave
The perils of the faithless wave?
Have they forgot that winter's reign
Extends as yet o'er earth and main!
Tomorrow's tempest, wild and dark,
May rise to wreck the venturous bark

"No; for the sailor's curious sight
Has marked the halcyon's landward flight
Heralds of peace, to seamen dear,
They come their tender brood to rear.
No waving bough, no hawthorn bush,
No islet green with clustering rush,
Nor rocky ledge, nor silent grot,
Is chosen for their resting spot.
Upon her native ocean's strand
Her only nest, it's yellow sand.
The fearless bird in patience broods
Till fourteen suns have gilt the floods
And fourteen nights their dews have
Upon her unprotected head.
Then from their silver prison free
Her nestlings seek the tranquil sea;
And soon in azure plumage drest
Forsake the shelter of the nest.
But till those watching hours are past
Lest sudden swell or angry blast,
Destroy the halcyon's fragile brood,
The God of nature stills the flood;
Bidding the vernal breezes blow.
The mariners the season know,
And gratefully their voices raise
To bless him for these halcyon days."

Oh Christian pilgrim, mark this care
Bestowed upon the fowls of air;
And learn to check each anxious thought
That would a Father's mercy doubt.
The clouds of earth are round thee now
The storm is high---thy hopes are low
But raise thy drooping head, and see
By faith the rest reserved for thee.
Servant of Christ! to thee are given
The endless halcyon days of heaven

But the song that is learned o

Thy hands have fashioned this
The round world on which I t
The creatures that live, thou ma
In the air, the sea, or the land

The heavens declare thy glory ar
Where the sun shines forth in
But thine is the warmth of his gl
And the lustre of all his light.

Thin vapours by thee into clouds
As floating aloft they go ;
Now mountains with summits of
Now hills of silvery snow.

Delighted around on creation I loc
It raises my thoughts above ;
But with far more delight in the b

SEASONS OF PRAYER

To prayer---to prayer! for the mor
 And earth in her Maker's smile aw
 His light is on all below, above,
 'The light of gladness, of life, of lov
 Oh then on the breath of this early
 Send upward the incense of gratefu

To prayer! for the glorious sun is go
 And the gathering darkness of night
 Like a curtain, from heaven's kind l
 To shade the couch where his child
 Then kneel, while the watching star
 And give your last thought to the Gu

To prayer! for the day that God has
 Comes tranquilly on with its promise
 It speaks of creation's early bloom.
 It speaks of the Prince who burst t
 Then summon the Spirit's exalted
 And devote to heaven the hallowed

AMERICAN SAGE





**THE
CHILDREN'S FI**

No. LX. DECEMBER, 1828

THE LOCUST.

We read of the Locust,
sect used by God for one of
tian plagues. The general
appearance of . . .

On these occasions they form large flocks, as to darkening many compact bodies of several hundred yards. flights are very frequent, generally happen at the March or beginning of the wind has blown from the days. The month following the brood also make their appearance following the tract. In whatever country they devour all the vegetable fine all the produce of the tree the very bark of the tree being at once the hopes of man, and all the labour for though their voracity they spoil a much greater they devour, as their business to vegetables, and the motion may be traced for several seasons.

There are various species, which have different some are more voracious than others, though all active and insatiable spoil. *different* naturalist reckon *different* kinds which he thinks *Scripture*.

A French author says
Locust : "Wherever

your each other."—*Harris.*

DEATH BY THE BITE OF A
IN INDIA.

I will offer to your notice another anecdote, extracted from a book I have received, of a little boy who was from his earliest infant days blessed with the blessing of a pious mother, who, herself imbued with the value of the word of God, had learnt to know that the Almighty was a refuge in the hour of calamity, and a sure support. Strange, but true, it is to behold a child of five years of age, so thoroughly aware of the truth of

FRAGMENTS.

A corrupt heart turns good to evil; a good one turns even evil into good. For example: does a good man see a malefactor or a thief, he is moved to compassion, pities him, prays for him, mourns over him, admonishes him, reproves him, and does all he can to reclaim him. Next, mindful of all human frailty, he humbly reflects; "He did it yesterday; I may do it to day." Hence he prays to God to keep him, and praises him for having kept him hitherto. So much good does the rightly disposed heart draw from one evil, seen in another person.

LUTHER.

The following anecdote was told by a Senator of Berne, in Switzerland. Two neighbouring farmers had a dispute about their right to some property, which they could not settle, and therefore an action was brought to determine it. On the day of the trial one of the farmers having dressed himself in his Sunday's clothes, called upon the other to accompany him to the judge, when he found his neighbour at work in his ground; on which he said, "is it possible that you can have forgotten that our cause is to be decided today?" "No, (said the other) I have not forgotten it, but I cannot well spare the time to go; I knew you would be there, and I am sure you are an honest man, and will say nothing but the truth. You will state the case fairly and justice will be done." And so it turned out, for the farmer who attended stated his neighbour's claims so clearly that he lost the cause, and returned home to inform him that he had gained the property.

BAKEWELL'S TRAVELS.

Bishop Taylor's advice to his brother on recovering from sickness. "I will remind thee that thou be infinitely careful to perform to God those holy promises which I suppose thou didst make in thy sickness; and remember what thoughts thou didst then have, and bear them along upon thy mind all thy life-time; for that which was true then is so now, and the world is really as vain a thing as thou didst then suppose it to be."

ALIX.



THE HALCYON.

alcyon, says St. Ambrose, lays her
 the sand by the shore in winter
 at moment, the winds are hushed
 becomes smooth, and the calm con-
 : fourteen days. This is the tim-
 res : seven days to hatch, and seve-
 her young. Their Creator has
 to make their nests, in th

The fits now recur—
violence; yet he again entreats
not to weep, but to call on God's angels
to come and take him. His mother urged him
to pray—"I have prayed, my mama—I do
pray!" The convulsions became more pow-
erful, and the respiration spasmodically quick
and hurried, when he supplicated, "O Lord,
have mercy! O Lord, have mercy, and give
me sweet and harmonious, and great
emphasis and precision were given to
words, "have mercy!" "O papa, pray
ME! dear mama, pray for ME!" Dreading
to witness the struggles of the body,
the soul seemed in perfect peace, as
the body was enabled to bear its ab-
sufferings by the abounding mercies
indwelling Christ.

Again he exclaimed, "O Elijah
O my God!" His father assured
will soon be happy, and at rest.
He replied, "Oh! yes, very happy."
Other awful struggle followed.
The shell seemed to cling fast
prisoned tenant, while the
seemed fighting to escape
shadow of death, constant
supplications for mercy.

At length he repeated
down, and pray for your
angels come!" His

... my God!" He asked for
which he was always parti
which he selected his fa
" 'Thank you,' said he, '
rose. God bless you, dear r
you, dear papa." " We w
join you," they replied, " i
called for his little brother ;
who had been his constant
tendant ever since his birth :
in Hindoostanee, to put his tr
blessed him.

United prayers were now of
throne of grace and mercy
young and beautiful plant—
Lord's own cherishing



would give her to him as a Christian; that if they chose to withdraw he count of his Christianity, *he would sign Christianity for the sake of a wife*; that be thy purpose," said the father, "do not desire to constrain thee." He exhorted me diligently to watch over him, and to thoroughly instruct him, and then to send him from us in peace. However, before the man was baptized, his elder brother took up the affair with warmth, and endeavoured to conduct him back to Porreiar. He expected to detach his brother from us by angry words and gestures. The young man agreed to our recommendation, but *permitted himself to be betrayed in the end, but endeavoured to pacify his elder brother by love and kind expostulation*. He likewise admonished him fre-

...that he would
to consent that they might
selves to God. He remained
days, frequently conversing
chists, and observed the
the worship of God is common.
During his stay, his brother
and received the name of
elder brother afterwards called
his Christian name, appeared
and making many good progress.

EXTRACT FROM WARD
ADDRESS.

Is it surprising, that those
little --

in at home, should be wild and ungovernable, when they come out into the world?—that they should be impatient of control, discontented with their lot, envious of their superiors, lovers of pleasure, rather than lovers of God, idle, vain, disorderly, and in the end, vicious and profligate!

Oh, my dear friends, how dearly did good old Eli pay for his excessive indulgence to his children! He was the High Priest of God, and eminently pious himself; but through partial affection he had failed to correct the evil propensities of his sons; his rebukes had been too mild to be heeded by them; their wickedness was not repressed with sufficient firmness. And hence he was deemed an accomplice in their crimes, and was visited by the Divine displeasure in such an awful manner, as to make the ears of all who heard of it to tingle. His two abandoned sons, unrepenting and unpardoned, as far as we know, were both slain in one day; he himself lived just to hear, that the ark of God was taken by the Philistines—and then died of a broken heart; leaving a salutary warning to others, to the *end of time*, how they prefer the humours of their children to the honour of God.

And what was it that drew from David, the man after God's own heart, that exceeding bitter lamentation, "Oh Absalom, &

1, my son, I
ad of thee
than the y
m : it might
to that ur
ributed, not
nal ruin !
wice dead !
magine not,
gence will be
e of the chi
e have on r
ing man, w
: brought hi
en he was :
ice of the la
: aged mother
ot, to take t
o fondly love
ie dying man
or her foolish
or allowing
or not check
y long indul
nd had led
ence and gu
ure death.

With this
ying bed of
ear friend on
e ways of I

kind but judiciously firm : and as she sun
rest in peaceful reliance on her Savi-
merits and her Saviour's love, she affec-
tately thanked her beloved mother for al-
tender care and kindness ; but added, (I
mark her words !) " I THANK YOU M
OF ALL, FOR HAVING SUBDUED
SELF-WILL ! "



BEARS.

The Rev. Mr. West was a good man,
felt a great desire to go and preach the
tidings of salvation for a ruined world to
heathen. On this work he entered,
was led by the Providence of God to
the employ of the Church Mission
society, to the Indians on the Red

very cold country : and there
Now Mr. West was very fond
the son of his friend, and this
very fond of Mr. West. The
fond also of natural history
enough of it, to know that bear
in the country whither Mr. W
ing. And frequently used he to
Mr. West, I am so afraid of
afraid they should hurt you.”
my dear, (Mr. W. would reply.
pray that God will preserve m
bears.” The little boy promised
and as soon as Mr. W. took leav
ther to set out on his mission, th
boy used nightly to add to his ev
ers. “ — — — — —

the young one.

they thought wounded her; but increased her fury—and though they rowed at the oars with all their might from the animal, it gained upon them so fast, that they had only just time to load the gun again before the bear was ready to spring into the boat. In this their situation! Mr. West thought of his little friend—his fears and the power of his prayers. He had prayed, and he had heard his prayers—for Mr. West fired the gun—the Lord directed his aim, and the furious creature through the water. They now rowed fearlessly towards the animal from which they had so lately escaped.

Mr. W. cut off a piece

These children were
soldier's wife who lived in
they would often get up sta
with them, and be presen
their prayers and sang the
matter came at last to the
girls resolved to leave their
go over to the Christians; an
winnan conducted them se
purpose to Mr. Kahman, the
Mary's church; but no soo
rents know their daughters w
from them, than they ad
selves to the king to have th
wherein they were supported
company of the Jews that live
The king was pleased to a
number of divines, with two
the privy council added to t
were to enquire, whether the
be refused to the.



abhor them as much on the other. did not know what countenance to them, and what words to use. In the children a bashfulness was observed, their parents, attended, however, fear. There appeared a paleness of face, and a trembling in their whole person. The mother began to shew the child her breasts that gave them suck. She also upon the benefits of education, and the tenderness of that natural affection betwixt parents and children.

The girls, affected with these declarations, how sensible they were of the love of the parents, and the duty towards them; but refused to give any assistance to them in a matter of conscience. At the same time they began to sigh, to weep, and to raise their hands to heaven.—Again, they being turned into rage, upbraided the children with disobedience, and rebuked them with her curses, and cast them forth upon them.

...able condition of
and the hard necessity of
by the labour of their hands
contrary, what plenty there
they would but return to
this the children, with a
rage, and a temper strengthened
age, did constantly affirm
not in the least moved though
did seek nothing but the salvation
souls, despising all other things
might be children of God
heaven. The necessities of
would earn by the labour of
though by the hardness of work
should spurt out of their fingers
enough for them if they were
in the Christian church, to
after of her spiritual benefits
soon they did beg they might
necessity to return to the world

After

partakers with
&c.

HYMN.

"Mother, I've often heard you say
That God delights to hear us pray;
And though he reigns in heav'n above,
The king of kings---is full of love.

But if these things were really true,
Would he not take more care of you?
You try to please him I am sure,
And yet he leaves you very poor.

And when our little sister died,
God saw how you and father cried
Dear mother, if he lov'd you, why
Did he not say, she should not die?

Oh! yes, my child, that sovereign
Who made all creatures by his word
Father's love on all

— promis'd to be
Whate'er is good for us
But he, who all our hearts
Knows riches are not good

And yet, as we are taught
He gives us bread from heav'n
For none, my child, can e'er
That he has sought his God

He took our little babe away
Before she knew one evil word
And though we wept to lose
We knew 'twas right---for

And now, my child, shall we
That we have made such ill
For all the love our God hath
For all the mercies we have known

Oh let us to this Saviour pray
To take our wicked hearts away
That we may have our sins forgiven
And only die to live in heav'n.

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